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THE MISSIONARY HERALD

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THE cut upon our cover shows two objects of great interest just now at Van, in Eastern Turkey. The new church, recently dedicated, is referred to by Dr. Raynolds in his letter from Van, printed on page 377 of this number, and the windmill, standing near the church, is described in another letter from Dr. Raynolds, to be found in the *Herald* for March last, page 112. It is difficult for those who are surrounded by all the appliances of a thoroughly Christian civilization to appreciate the value of this commodious and attractive church building, as well as the provision for a water supply now secured for the Protestant community of Van. There is great rejoicing over these new acquisitions.

A FULL announcement from the Committee of Arrangements at Grinnell will be found on the cover of this number. The Committee has repeatedly expressed its purpose to do all that lies in its power to secure a large attendance at the meeting. Please note the limit of time for making application for entertainment. While we can make no other statement as to fares than a rate of one and one-third, on the certificate plan, it is possible that in October there may be a lower excursion rate to the Fair at St. Louis, in which case, on arrival at St. Louis, tickets on the certificate plan can be obtained to Grinnell and back to St. Louis. In any case, this will probably be of no advantage to any who do not desire to visit the Fair.

THE long delay of the Turkish government in granting to American citizens resident within that empire the rights it has already granted to other nationalities has been peculiarly irritating. Educational and philanthropic as well as missionary work within the empire has been greatly hindered by the refusal of the Porte to give heed to the representations made to it by United States officials. We have never doubted that our government, at the proper time and in an effective way, would press the claim it has made under the "favored nations" clause of our treaty with Turkey. There can be no question as to the rightfulness of this claim under international law, and inasmuch as Turkish officials recently, in their treatment of the American minister at Constantinople, have shown a deliberate purpose to ignore their obligations, no other course was open to our government than to show in a way that could not be misunderstood that it was not to be trifled with. There are men in places

**An American Fleet in
Turkish Waters**

both low and high who cannot understand that there is any earnestness in a demand that is not accompanied by a show of force. Our government took the only course it could take consistently in sending its navy into Turkish waters, with the result, which we confidently anticipated, that Turkey has quickly granted the rights she has so long refused.

A NOTABLE legacy has been made to the American Board, remarkable not merely for its size, but for the source from which it comes. Mr. Aslan Sahagian was an Armenian, of Diarbekir, Turkey, and **A Generous Bequest** was a student in the Bebek Seminary, under the care of Dr. Cyrus Hamlin. Coming to the United States many years since, he devoted himself to business at Yonkers, N. Y., as a dealer in furniture. By diligence and care he amassed a considerable fortune, winning at the same time the esteem of his fellow-citizens as an upright Christian, trustworthy in word and deed. Mr. Sahagian was unmarried, and it appears since his death, which occurred in February last, that his property amounted to about \$80,000. After making generous provision for his relatives in this country and some who are still in Turkey, both while living and in his will, he left the larger part of his estate to the American Board "for the uses and purposes for which it is chartered and organized." He expressed a desire, however, that a portion of the bequest be used to equip and maintain a hospital at his native place, Diarbekir, to "relieve and administer to the wants of my people." It is reported that Mr. Sahagian had said that he chose the American Board as his beneficiary, since it was the first and most prominent organization that had undertaken a wise and generous work in behalf of his people. So the seed sown in years past by Christians in America is yielding fruit in unexpected ways, and it certainly is a stimulus to the faith of all friends of missions to find such grateful and generous recognition of the Christian enterprise that has given the pure gospel to people in unevangelized lands. Our friends should bear in mind that this legacy cannot be paid as yet, and will not avail to meet the present exigencies of our work.

OUR missionaries in West Africa report that their mail is always delayed, and sometimes altogether lost, if the name of the mission *station* is added to the general address, which is as follows: "A. B. C. F. M., Benguella, Angola, Africa. Via Lisbon." When the name of the station is added, the letter or paper goes to the Portuguese fort of that name; but with the general address here given the mail is sorted at Benguella, and reaches directly the person addressed.

OUR missionary vessel is still on her way to Micronesia. She made good time to Port Said, on the Suez Canal, arriving there July 9. Captain Garland reported that everything was in good condition and **The Morning Star** the vessel behaving well. On July 16 the *Star* arrived at Aden and again reported all well on board. A few days later, July 21, Captain Garland cabled from Aden that the monsoons, which at this season blow strongly across the Indian Ocean, were so heavy as to make it expedient to delay there a while. A letter from Captain Garland,

written at Aden, says that the long-continued winds from the southwest had raised a tremendous sea in the Gulf of Aden, and that he should not leave that port until the steamers coming from India or Singapore report a subsidence of the monsoon. The delay, of course, is irksome, but nothing more than delay is involved.

IN addition to what may be expected to come to the treasury this month in the usual way, at least \$35,000 in extra gifts is needed to save the Board from debt. Will not every one of our constituency do

Extra Gifts Needed something to meet this present need? Prayers and gifts are most earnestly solicited. The financial year ends August 31, but, as usual, gifts received during the first week in September, and intended for the closing year, will be included.

The receipts for July and for eleven months of the year are given below. It will be seen that the donation account for the last month shows an increase of nearly \$3,000. May the closing month of the year bring the larger increase which is imperatively needed.

	July, 1903	July, 1904
Donations	\$40,470.08	\$43,271.25
Legacies	20,626.72	14,679.26
	<hr/>	<hr/>
	\$61,096.80	\$57,950.51
	11 mos., 1903	11 mos., 1904
Donations	\$483,840.52	\$467,137.71
Legacies	86,834.94	84,276.95
	<hr/>	<hr/>
	\$570,675.46	\$551,414.66

Decrease in donations for eleven months, \$16,702.81; decrease in legacies, \$2,557.99; total loss, \$19,260.80.

THE need of a Christian literature in all parts of the world where evangelical missions are operating is becoming more and more apparent. Books

Christian Literature in the Orient and papers go where the preacher would be unwelcome. Men and women in non-Christian communities will read privately what they would shrink from hearing in the presence of others. The remarkable fact has just come to light that 100,000 copies of the Bible, in whole or in part, have been circulated during the past year within the Turkish empire, and one-fifth of these copies were in the Turkish language. From Beirut we learn that the demand for books, and especially for the Arabic Bible, is far in advance of any previous year. Dr. Henry H. Jessup reports that at a recent convention of Syrian preachers and teachers, the eighty delegates present thought steps should be taken speedily to introduce Christian books and tracts throughout the whole land. These are silent forces that are working for the enlightenment of the people. The results of such work cannot be tabulated; neither can they be reported in full at present. It is enough that we know that the Word of God and the printed page bearing the message of the gospel are quietly affecting the thoughts of people in the Orient, and preparing the way for the reception of the gospel in its fullness and power. In these most helpful lines of

work all missionary boards would cordially recognize the aid given by the Bible and Tract societies of America and of Great Britain.

FOR many years the need of an adequate history of the American Board has been strongly felt, both by its officers and its constituents, but because of the labor involved in the preparation of such a history the task has not been entered upon. Now, however, in view of the approach of the centenary of the organization of the Board, the Prudential Committee has deemed it imperative that the work be begun. There is an immense amount of material for such a history in the archives of the Board, including its voluminous records and several hundreds of manuscript volumes of letters to and from its missionaries, besides all the printed matter relating to the work since 1810. It will require months and even years to get this material into order, to arrange it and condense it, so that a history, fairly complete, yet not too extended, can be ready for publication. The Rev. Richard Lovett, editor of the admirable history of the London Missionary Society, prepared prior to the centennial of that society, spent the larger part of six years in its preparation, and regretted that he did not have more time to do justice to the subject. The Prudential Committee were aware that it would be impossible for the Editorial Secretary, to whom it had intrusted the task, to give to it the needed time and strength while continuing his present work. It has therefore been arranged that Dr. Strong shall have associated with him, in the preparation of the material for the proposed history, Mr. Edward W. Capen, PH.D., whose studies and labors for several years have been in historical and missionary lines, and who was heartily commended by professors of Columbia University and Hartford Theological Seminary, who have been familiar with Mr. Capen's work, as a student and as a lecturer and author. He has recently been invited by officials of Columbia University to conduct some important historical investigations in other lines, but his interest in and love for missions lead him to respond to this call of the Prudential Committee. The arrangements, therefore, are now complete, and while our friends should not expect any speedy visible results, it is proper that they should know that under the general direction of the executive officers of the Board, and especially of the Editorial Secretary, with Mr. Capen's aid, the work of preparing a history of the Board is to be taken up at once and prosecuted with all due diligence. And for divine direction and help in such an important matter, the prayers of all friends of missions are earnestly desired. Though Mr. Capen's time and strength will be devoted mainly to this work, he will be free to give lectures, as he has been doing of late in Hartford Seminary, upon missionary and allied subjects.

ON the night of July 2 a most disastrous fire visited Marsovan, Western Turkey, sweeping away the best Armenian quarter of the city. Miss Willard in reporting the disaster says that the most trustworthy reports give the number of dwelling houses burned as 327; shops, 183; khans, three; the Greek church and school, and a mosque. Of these houses only fourteen belong to Turks, and three to Greeks. The

Conflagration in Marsovan

Protestant church was saved, but only after a long fight with the flames. The disaster comes at a time when the industrial conditions in the country are increasingly hard, but the people of the city have been generous in receiving the homeless into their houses. Government is giving bread to those who are in special need. The prospects for the winter are very dubious. Miss Willard mentions a visit to a home of two rooms, whose mistress had sheltered a sufferer by fire, each having a family of children. The two women were working at the wheel, and if they worked all day long they could earn each a piaster, equal to four and one-half cents. Such are the narrow conditions in which these people live. While rejoicing over the escape of the college and girls' school and the missionary residences at Marsovan, we deeply sympathize with the community which has been sorely afflicted.

THE Emperor and Empress of Japan have just made a gift of 2,000 yen (\$1,000) to the Okayama Orphanage. Two years ago the "Blue Ribbon Decoration" was granted to Mr. Ishii, the founder and

An Emperor's Gift superintendent of this orphanage, and last year the Crown Prince gave 100 yen to the Institution. But this is the first occasion on which their Majesties have bestowed large financial assistance upon a distinctively Christian institution. In reporting this item to us Dr. Pettee, of Okayama, says: "It marks the passing of prejudice in court circles against institutions representing the principles of the Western religion; and coming, as it does, at a time when Japan is at war with a Christian nation, it reflects great credit upon the worthy rulers of progressive Japan, and we may believe is intended to open the way to other grants of a similar nature to orphanages, hospitals, schools, and even churches of the Christian faith." Mr. Ishii is making a heroic effort to secure an endowment of 200,000 yen for the orphanage, prior to its reaching the twentieth anniversary of its organization, in 1907. This indorsement of the institution by the Emperor and Empress will greatly aid this most worthy enterprise.

LETTERS from missionaries in Turkey, and especially from Mr. Peet, of Constantinople, report that there is a call for help from Eastern Turkey, as well as from Bulgaria. The most reliable accounts from the

Help Needed Sassoun district indicate that revolutionists have crossed from Russia into the Sassoun mountains, and that in violent efforts for suppressing the insurrections the Turks have committed great excesses. It is believed that several thousands have been slain, and that many villages have been looted and burned. It is certain that help will be needed, and it is affirmed that the British and French ambassadors have united in demanding of Turkey that she restore the survivors to their homes and pay for the losses incurred. It should be said, also, that the Turkish government seems to be doing what it can, yet the call for additional help is very pressing. In Bulgaria, and in the Adrianople district particularly, the refugees are returning from Macedonia and are in great want. Mr. Marsh, of Philippopolis, calls for help for these people, who are innocent of any revolutionary misdeeds, and have simply been made the tools of those who have desired to incite commotions which might result in the intervention of foreign powers.

JUST two years ago the *Herald* announced the departure of Rev. Henry H. Riggs, son of **Recruits** Dr. Edward Riggs, of Marsovan, and the grandson of Dr. Elias Riggs, to enter upon missionary work at Cesarea. Mr. Riggs had been in Cesarea but a few months before a vacancy in the presidency of Euphrates College, in Harpoort, led to a most pressing call upon him to take up that work, for which he seemed specially fitted. After a year and a half of labor in this position he has made a flying visit to America, that he might take back with him to Harpoort as his wife Miss Annie C. Tracy, a daughter of Rev. Dr. C. C. Tracy, president of Anatolia College, at Marsovan. Mrs. Riggs was born at Marsovan in 1879, and united with the mission church at that station when

but eleven years of age. In 1896 she came to America to prepare for college at the high school in Waverly, N. Y., and was graduated from Mt. Holyoke College in 1903, becoming a Student Volunteer during her senior year. It is an interesting fact that in this marriage the children of two well-known missionary families have been united.

The work in Euphrates College was never more prosperous than at present, and Mr. and Mrs. Riggs are to be congratulated on the work to which they now go.

On August 11 there sailed from Boston, as missionaries to Turkey, Rev. and Mrs. Ernest A. Yarrow, expecting to be located at Van. Mr. Yarrow was born in London in 1876, but his family came to America when he was but a year old, his father being a minister in the Primitive Methodist Church. Entering Mr. Moody's school at Mt. Hermon, he was graduated there in 1897, and then entered Wesleyan University at Middletown, from which he was graduated in 1901. While at Middletown he was a member of the First Con-



MRS. ANNIE TRACY RIGGS



REV. HENRY H. RIGGS

gregational Church of that city, Rev. Dr. A. W. Hazen, pastor. His theological course was taken at Hartford Seminary, from which he was graduated in May last. During his college course he was chaplain of the State Reform School for Boys at Meriden, and he ministered while in the theological seminary to the church at East Granby, Conn., for one year. Mr. Yarrow is a man of vigorous health, and is highly commended by his instructors and associates as abundantly qualified for service as a missionary. Mrs. Yarrow, whose maiden name was Martha Jane Tuckley, is the daughter of a Methodist minister, now of Oneonta, N. Y., whose previous pastorates have been in Springfield, Mass., and Binghamton, N. Y. She graduated from the grammar school of Springfield and from the high school at Binghamton, and afterwards from the State Normal School at Oneonta. She united with the church when but ten years of age, and enters enthusiastically with her husband upon for-



REV. AND MRS. ERNEST A. YARROW

eign missionary work, believing that this is the place for best and largest service for the kingdom of God.

We are also glad to record the addition of two new missionaries to our force in China. Rev. Charles A. Stanley, Jr., is a son of Rev. Charles A. Stanley, D.D., of the North China Mission. He was born in China in 1879, having spent ten years of his youth there. After pursuing studies in Oberlin Academy and Lake Forest University, he entered Marietta College in 1899 and was graduated there in 1902. His theological course was pursued at Hartford Seminary, from which institution he comes with the most cordial commendations of his professors as to character, abilities, and missionary spirit. Mrs. Stanley, whose maiden name was Louise C. Hathaway, was born in Marietta, O., in 1880, and received her education in the high school and academy of that place, graduating from the college in 1901. Her first confession of faith was in connection with the Baptist church of Marietta. The calls from the missions in China are many, and it has been a serious



REV. C. A. STANLEY, JR.

in Japan before this, having been a teacher in the Doshisha since 1900, though not under appointment of the Board at that time. During his period of service, which was expected to be for three years, the Japan Mission were so impressed by Mr. Lombard's services in the Doshisha, and particularly by his marked moral and religious influence over the students, that they recommended his appointment by the Board, and this was done in January, 1903. Mr. Lombard then came to the United States to fit himself more completely for the service required, and he now returns to Japan in the expectation that his work will be in the Doshisha. He is a native of Sutton, Mass., and a graduate of Amherst College in 1896, and of Hartford Theological Seminary in 1899. With Mr. Lombard there goes, for a term of three years' service in the Doshisha, Mr. D. I. Grover, a graduate of the University of Wisconsin, who has served for three years as general secretary of the Young Men's Christian Association at Indiana University. The faculty of the Doshisha will be greatly strengthened by the coming of these helpers.

question as to the location of Mr. and Mrs. Stanley. The needs of Shao-wu are so pressing that they have been designated to that station of the Foo-chow Mission; but the North China Mission presents an earnest plea that they be transferred to that field, feeling that they have some special claim upon Mr. Stanley as being a son of that mission. It is possible that this transfer may be made. In either field their presence and aid will be most welcome. We regret that we have no photograph of Mrs. Stanley from which to prepare an engraving.

Among the new recruits we may perhaps include Rev. Frank A. Lombard, although he has seen service



REV. F. A. LOMBARD

THE Southern Presbyterian Missionary Board is accomplishing a noble work in the Congo Free State, on the head waters of the Kassai River. A call at our Missionary Rooms from Rev. Mr. Morrison, of Luebo, has brought anew to our attention some of the remarkable facts connected with this mission, which though but thirteen years old already numbers some 2,377 native converts, 590 of whom were received the past year. There are but three white men now in the mission, while there are eight colored missionaries, four men and four women, all of these having been sent out from the United States. These eleven persons constitute the working force of the mission. During these thirteen years not one of the colored missionaries has died. Mr. Sheppard, who was educated at Hampton and Stillman Institutes, is now returning for his first furlough after ten years of service. The mission was started under the inspiration of Rev. Mr. Lapsley, son of a wealthy planter in the South, who with extraordinary devotion gave his life to labors among the colored people. Mr. Morrison pleads earnestly for the opening of a new mission by some strong missionary board along the upper waters of the Congo—a mission that will reach out towards the southwest. He believes there is no more promising place in the world for such an undertaking than in this region west of Lake Tanganyika. Would that our own Board and that other missionary boards were supplied with the money for such new enterprises!



Coillard of South Africa

RECORD was made in our last issue of the death, on May 27 last, of Rev. François Coillard, of the French Evangelical Mission on the Upper Zambezi River, but a further notice of this eminent Christian apostle in South Africa should be given in our pages. To human appearance the loss to the Barotse Mission and to the general missionary work seems irreparable, especially in view of the existing circumstances in South Africa. The critical condition of the Barotse Mission and the incoming, in force, of the Ethiopian movement seemed to require the presence of just such a man as Mr. Coillard. His indomitable courage, his unwearied patience, and his tenderness of heart, combined with great wisdom and energy in action, made him the man for the crisis. But God has seen fit to take him away from the earthly service, and He will not be unmindful of His work.

Mr. Coillard was of Huguenot origin and was born in France, July 17, 1834. A pious mother trained him in Christian ways, and his thoughts were early turned to missionary work. He was only twenty-three years of age when he was sent by the Paris Société des Missions Evangéliques to Basutoland in South Africa. At that time this was the only foreign mission of the French evangelical Christians, and its work had been prosecuted with varied experience of success and reverses, until it seemed to be well established. Certainly there were numerous conversions, and the Basuto church increased

in numbers and strength. But later on troubles arose between the natives and the Boers and the British. In 1865 all the French Protestant missionaries, with a single exception, were expelled by the Orange Free State, and Mr. Coillard, who in 1860 had married Miss Mackintosh, daughter of a Baptist minister of Edinburgh, spent three years in Natal among the missionaries of the American Board. There they gained a knowledge of the Zulu language which later on, Mr. Coillard said, "was to be of the utmost service to us." The earlier missionaries of the American Board in Natal recalled with great pleasure this prolonged visit from these most excellent missionaries.

In 1868 Basutoland became a British colony, though for a while subsequently to be incorporated in Cape Colony, and on the return of the missionaries they were rejoiced to find that the natives had turned in large numbers to the Christian faith through the guidance of the native preachers.

Mr. and Mrs. Coillard labored among them for ten years with great assiduity and success. So successful were they and their associates that the Basuto church came to a clear apprehension of its obligation to proclaim outside of its own borders the gospel it had received. A mission was organized among them for the purpose of



REV. F. COILLARD

entering Mashonaland for the evangelization of the Banyäi tribe. The region was then unexplored, and the tribes were not only uncivilized but hostile. It was a severe trial for the Coillards to break away from the home which they had built up with great care, to take the lead of this expedition for the redemption of distant and savage tribes. The long story of this effort for the Banyäi, and the subsequent turning of the expedition to the Barotse region on the Upper Zambesi, is told in a most interesting way by Mr. Coillard himself in his volume, "On the Threshold of Central Africa." It is a story that will bring tears to the eyes of the sympathetic, and make the heart thrill with admiration for the patient and heroic laborers who, amid discouragements calculated to utterly dishearten, stood steadfastly at their posts of service.

At the very beginning, the party moving into the Matabele country were held in captivity for several months at Bulawayo by Lobengula, and were then turned aside for a time into the territory of King Khama. It was not until 1878 that, after most incredible hardships, Mr. Coillard arrived at Victoria Falls on the Zambesi River, and began his labors among the Barotse. He had obtained the consent of King Lewanika to establish his mission and set up his home at his capital, Lealuyi. This King Lewanika in his natural character and his strange vacillations may be taken as a representative of the Barotse people. Cruel and bloodthirsty as he was at times, he was capable of kindly feelings, and had sincere respect and even positive affection for Mr. Coillard. He liked the missionaries' home, and often grew quite confidential. Mr. Coillard did not fail to admonish him and urge him to a better life. At one time Lewanika asked his missionary to tell him what his people said about him, and Mr. Coillard replied, "They accuse you of killing people without cause and without pity." "How many people," asked Lewanika, "did they say I had put to death?" And the answer came directly: "A great many. They specially related how you had starved one of your brothers to death in an inclosure made on purpose close to the village; and how in a single day you had seven Barotse chiefs killed while they were drinking the beer that you had given them in order to deceive them." The king was silent for several moments, and then said, "It's all true." But he laid the blame upon one of his head men and his party. Later on, in a moment of compunction, he said: "They ruined me when they made a king of me. I have become a corrupt and bloodthirsty man." Nevertheless, he would often seem as if very near the kingdom, listening to sermons and often exhorting his people, and then again lapsing into heathenism and idolatry, such as would almost destroy all hope of his recovery. But patiently did Mr. Coillard labor with the king and with the Barotse, who exhibited the same fickleness and ingratitude as was shown by their monarch. At some periods the success of the mission seemed assured, and bright hopes were entertained of the full reception of the Christian religion, both by the king and court and the people. Then a refluent wave of heathenism would come over the community, dashing all these hopes. But Mr. Coillard never faltered in his faith. He had a supreme confidence in the power of the gospel to transform men, and he was undaunted even in the darkest hours. Though his people might be ungrateful, his school broken up, the fever lay low his associates, and to all outward appearances failure was inevitable, his hope would never fail him, for it was not founded on an earthly prop.

In one of his letters at this time, Mr. Coillard refers to a dear friend who had written with frankness about his efforts to awaken interest among the home churches: "You must not be surprised if you do not find the enthusiasm you would like everywhere. People will accord you a support based not on faith but on success." This was a grievous utterance to the faithful missionary, and he writes to his friends at home: "I appeal to you to give a striking contradiction to these words of our venerated friend, a con-

tradition that shall redound to God's glory. *For us obedience and faith: success lies with God alone.*"

It was in the spirit of this utterance that Coillard has prosecuted his work, even to the end. The extraordinary vicissitudes which have attended his missionary life, bright prospects alternating strangely with darkest clouds, were met with a sublime courage. Forced to plead even with tears with his supporters in Europe for their prayers because of the sorrowful experiences through which he was passing, he never flinched, firm in his faith that God was over all and that the only thing for his people to do was to carry on his work.

Such faith and courage and self-sacrifice made a profound impression upon his supporters in Europe. One of the greatest services rendered by Mr. Coillard was through his letters and his personal appeals, when on furlough, among the churches of England and the continent of Europe. He has touched the hearts of Christians, especially in France and Switzerland, most deeply, and awakened a new life in their churches as he has brought to their view and exemplified in his life the missionary idea.

Compelled by ill health to intermit his labors some three years since, he insisted, though still feeble, on resuming his work, and reached Lealuyi last autumn, only to find that the mission for which he had labored so devotedly was rent by the divisive efforts of one of his converts for whom he had sincere affection, but who had become a leader in the strange Ethiopian movement which seeks to discredit white men, and establish a church on a basis that tolerates polygamy, intemperance, and other vices of heathenism. The last letters received from Mr. Coillard show that his spirit was profoundly stirred by this invasion of evil, and that the hour seemed as dark as any in his history. Yet the same trust in God and assurance that his divine providence was over all was the stay of his heart. Some years ago, when looking out upon his work, Mr. Coillard appealed to his friends: "Ask that I may be faithful to my Master, and faithful even unto death. Ask, oh! ask him, that I may grow gray in his service, and that my ministry may end only with my death." This prayer has been granted in the sense that Mr. Coillard was able to toil even to the very close of life. But his work has not ended by his death. Whatever may be the immediate future of the Barotse Mission, and to human view its situation is most precarious, we cannot but believe that a ministry so faithful and heroic will bring results over which men and angels will greatly rejoice.



The Christian Movement in Japan

WE have just received a pamphlet of unusual interest, the full title of which is, "The Christian Movement in Its Relation to the New Life in Japan," prepared under the editorship of Rev. Dr. D. C. Greene, and published at Yokohama by the Standing Committee of Coöperating Christian

Missions. The pamphlet is an octavo of 248 pages, and gives in an admirable way a comprehensive view of the various forms of Christian and educational work, showing the relation of this work to the political, social, and religious life within the empire. Commencing with a brief chapter upon international affairs, in which a defense is made of the position of Japan in its present war with Russia, it passes to the consideration of some sociological matters, particularly pointing out the new position attained by the *heimin*, or common people, in distinction from the upper classes, including the Samurai. The fact is brought out that in the Imperial Diet the membership from the *heimin* class has greatly increased. In the earlier period the Samurai formed altogether the dominant body in educational institutions as well as in the higher governmental offices. Now over fifty per cent of the students in the universities are of the *heimin* class.

An interesting paper is given in answer to the question, "Is Japan's new civilization superficial?" and facts are presented showing that caste feeling is decreasing, that the cruel treatment such as in earlier times was common toward the lower classes is a thing of the past, so that now "even the prime minister could not purposely inflict the slightest wound upon an outcast beggar without making himself liable to arrest and punishment as a common criminal." The courts are open to the lowest classes. The ideas respecting the family have been largely changed, and to such an extent that these changes are declared to be "far more truly the characteristic features of the new life than electric lights, automobiles, and the like." After a brief review of the business situation, the pamphlet devotes attention to matters of education, speaking of the multiplication of special schools as the most marked feature at the present time, thus giving to young men an opportunity to secure a business education without a university course. The Christian Protestant schools are in excellent condition, and have increasingly the confidence of the public. The department of education has thrown open to the graduates of Christian schools the doors of the higher public institutions. A paper is incorporated from Dr. William Imbrie, showing the privileges granted by the department of education in connection with the Christian schools. It is affirmed that the internal religious life of these schools was, on the whole, never better than now.

There is an interesting chapter on the eleemosynary enterprises maintained, followed by a brief account of work in behalf of temperance. In the chapter on evangelistic work the following statements are made:—

"The year 1903 was, on the whole, a prosperous one. The net increase in the membership of the various Protestant churches, including baptized children and catechumens, was 4,431, nearly nine per cent as compared with 1902. The amount raised by the Japanese churches for all purposes is reported to have been 134,941 yen, as against 120,330 yen the previous year, an increase of rather more than twelve per cent. The numerical growth of the Christian community, while gratifying, is less deserving of mention than its growing influence upon the nation at large. The Christian church has become already a force to be reckoned with by those who under-

take to forecast the future of Japan. Her representative men are listened to with respect wherever they appear, and their coöperation is sought on behalf of the great social enterprises of the day. While the gradual Christianization of the ethical sentiment of the Japanese people is due to no one group of men alone, still the able Christian pastors and scholars have had much to do with molding that sentiment as well as in propagating it."

Most cordial references are made in the pamphlet to the services of Dr. George F. Pentecost and of Pres. Charles Cuthbert Hall, whose labors were abundant and most successful. These visiting brethren won the hearts not only of the missionaries, but of the Japanese of all classes, and the good results of their labors are most manifest. A large portion of the pamphlet is filled with accounts of the work of the different missions, with their allied churches, such as the Methodist, Presbyterian, American Board, the Anglicans, etc., together with coöperating enterprises, such as the Bible and Tract societies. In the appendix there is a striking paper reporting an interview held by Dr. William Imbrie with Count Katsura, in which this eminent official states with great clearness the attitude of Japan in its relations to foreigners, and especially to the Christian religion, indicating a very cordial sympathy with the missionary work which has done so much to bless his country. The pamphlet contains also a directory, filling a dozen pages, giving the names and addresses of all Protestant missionaries in the empire.

One would look elsewhere in vain for such a clear and comprehensive view as is given in this publication of the present situation in Japan as related to the missionary work. It furnishes a delightful illustration of the real unity of the church of God in its efforts to bring in his kingdom upon the earth. The divisions in this Christian army are almost unnoticed in the union of thought and effort for the accomplishment of the great end in view. We are glad to give below a somewhat abbreviated summary of statistics which are contained in the pamphlet, showing the present status of Protestant missionary work in the empire :

PROTESTANT MISSIONS IN JAPAN

Missionaries (men),	283	Number of Sunday schools,	1,074
Unmarried women,	269	Sunday school teachers and scholars,	51,450
Total missionaries, including wives,	793	Young people's societies,	176
Native ministers, ordained,	408	Church contributions for all	
Native ministers, unordained,	486	purposes,	134,941 yen
Native Bible-women,	335	Theological schools,	15
Communicants,	42,900	Students in same,	137
Probationers, catechumens,	4,213	Bible-women's training schools,	12
Total baptized persons,	55,315	Students in same,	123
Adult baptisms during 1903,	3,640	Value of school property,	1,075,850 yen
Organized churches,	513	Volumes published in current year,	675,130
Churches wholly self-supporting,	93	Orphanages and homes,	20
Churches partly self-supporting,	346	Inmates,	608
Church buildings,	353	Hospitals and dispensaries,	12
Value of church property,	732,512 yen	Patients treated, in and out,	9,860

The Satara Station, Madura Mission

By Rev. Henry Fairbank

HAVING been recently transferred from Rahuri to this station, where Rev. and Mrs. Bruce have been working single-handed for the greater part of thirty years, we took the journey by rail. By the cart road it is 150 miles.

Satara is a city of about twenty thousand inhabitants, famous as the capital of the old Marathi kingdom. The descendants of the old line of kings still live in the city, pensioners of the British government. The city lies on the eastern slope of a range of hills that come down from the bigger mountains beyond toward the west. Excellent water comes in from streams in the hills above the city, brought down in pipes, and every house has a standpipe, that is, every house occupied by Europeans. From Satara city to the east and south there is a valley that widens out, with a teeming population. The whole district is made up of these valleys. On either side are hills and mountains, for the most part bare of vegetation, though in the western part there are good forests; while in the middle of each valley flows a river, and on either side of the river are numberless villages. Koregaon is one of the towns where there is a preacher. Within five miles of this town there are a dozen villages, containing from 1,000 to 3,000 inhabitants each.

This town is only a sample of the other places where there are Christian workers. Along these rivers are great numbers of most beautiful trees, mangoes and banyans, and other trees that never shed all their leaves at any one time, and are beautiful the year around. The macadamized roads, built by the British government, are shaded by these trees, and on our tours we have driven through avenues of these trees meeting overhead and giving most delightful shade.

The people inhabiting this district are better off than in the Ahmednagar district, as they have never had such extensive famines as have visited other sections. The abundance of running water makes irrigation possible, more so than in other parts of the country. With their prosperity, the people are more independent and sturdy than in many other districts. The soldiers of the old Marathi kingdom, that overran India during the eighteenth century and broke the power of the Mohammedans, were largely recruited from this district, and still they furnish a great many sepoys for the British army. One old pensioner whom I met in one of my tours has a son in Hong Kong. He is a non-commissioned officer in a regiment of sepoys there.

The central and largest river of the district is the Krishna, the "holiest river" in Western India. From Wai, near its source, to the southernmost part of the district, this river is studded with temples and flights of steps leading down into the water for the convenience of worshipers. The towns along this river are filled with Brahman priests. You can easily see that the district would be one satisfied with its own faith, and not desirous of having any other come to disturb its traditions and its self-satisfaction.

Missionaries have been working for fifty years or so in this field, and still the actual converts are few in number and the bigotry and superstition seem unabated. There is a disposition to listen quietly to Christian preach-



SATARA, INDIA

ers in the parts where these preachers have gone, and that is about all one can say as to the effect that has been produced. In some places there is a great desire expressed for schools, but in other parts they want nothing to

do with Christian schools. At one place the outcasts were asked if they did not want a school, and the answer was that any one who sent his children to the Christian school would be put out of caste.

In Wai, twenty-one miles to the north, there are two ladies of our mission working, and another family is to go there to live shortly. In Satara itself, besides our own mission, the Salvation Army has a resident European and a number of schools. They have followed hard in the tracks of our own mission, and their schools are in most cases in towns where our workers have done good work in the past.

Our own mission at Satara is represented by Rev. and Mrs. Bruce, Miss Dr. Grieve, and ourselves. Dr. Grieve, who has been in Satara about three years, has a good many patients from the city and the surrounding district, and is doing a good work. Mr. and Mrs. Bruce have a large school for boarding pupils, attended largely by the members of the orphanages under their charge. There are also one or two other schools in the city, and then there are several preachers who go out into the city every day and preach on the public streets. Mr. Bruce for many years did a great deal with his printing press, but he has been unable to do much work lately. Six miles from the city Mr. Bruce has a preacher under his charge.

All the rest of this great district is left to my wife and myself. I suppose that something like 4,000 square miles of territory and 1,000,000 people are given over to us. Surely this is enough of a parish. In all this amount of territory there are at present four preachers and one teacher. The nearest station is eleven miles away, and the farthest is thirty-two miles away. In going into the villages to see the people, our first camp was near a place called Rahimatpur. The preacher here came originally from the Ahmednagar district, and used to be associated with me fifteen years ago as a teacher. His coming to Satara has raised him in the social scale, for here he is a member of the municipal committee and is on the school board. I was interested to go into the school and see the Brahman teacher put a chair for him to sit on. The father of this Brahman would have felt like killing the father of the Christian if his shadow had fallen on him. We went out into the market place and preached to the people gathered. They listened most attentively. I was told that people have been much softened by the famine of three years ago and by the terrible plague. The famine was not so severe here as farther east, but it was severe enough, and the plague has been worse here than almost anywhere. Rahimatpur was said to have 7,000 inhabitants. The returns of deaths from plague during the past five or six years give a total of 4,600 in this one town. Other towns around have suffered in like proportion. Karad, the farthest away of our stations, lost 7,000 out of 15,000 from plague. Still the plague comes, and as soon as the rats begin to die, the people leave their houses and go into the fields to stay until the danger is past.

DEPARTMENT FOR YOUNG PEOPLE AND EDUCATION

An Appeal to be Earnest

THE ability of the young people of the churches to do missionary work is unquestioned. A beginning has been made among them looking toward better methods of securing funds, and a more earnest effort to promote missionary prayer and intelligence. But their capacity to study, pray, and give has never yet been actually tested, and on the contrary the gifts, which register fairly the extent and intensity of their prayer and study, have scarcely equaled the record of the last few years.

On the other hand, agencies are multiplying for giving practical aid to Sunday school leaders and officers of young people's societies in developing missionary interest. And the needs of the foreign missions of the denomination are unsurpassed in the history of the American Board. Some of these needs the young people may and can supply, if only the enlightening and compelling power of Christ's spirit is sought and obeyed. What are some of these needs? What is the need at home?

First of all, there is needed by young people at home a seriousness of purpose not now general in promoting foreign missions. A young woman of another denomination found herself in a position of influence among the young people's societies of her district. She gave her life to cultivating intelligent interest in foreign missions among the young men and women of these congregations. In three years the number of mission study classes increased from less than a score to over one hundred and fifty. The gifts of these societies have increased until now one or two missionary families are supported abroad, and the churches of the district have enough of a surplus to warrant opening a new mission among thirty million unevangelized people, a work

hereafter to be supported by these same young people. It is now time for Congregational young people as a whole to cease playing with the missionary enterprise, and aim to unite themselves as an army to support foreign missions seriously, as these members of the church of Christ have done.

It is doubtful if the inspiration of the achievements and merit of Congregational missions abroad is felt by many of the young people in the churches. At one of the denominational group meetings at the Silver Bay Conference, time was taken to learn of the openings in missionary work which the Boards had not been able to fill because none of its young men and women were ready to offer themselves. As the openings were reviewed, God's spirit descended with convicting power on the representatives present, for it was then seen that the gift of life was as important as the gift of money. And such are the undeveloped spiritual and material resources of Congregational young people, that when once the glory of serving God as missionaries is realized, and life is being offered to fill vacancies and extend the borders of the missions, those who may not go will rally and say, "Here am I, Lord, permit me to send." A refined and aggressive denominational missionary spirit is therefore a great need.

The campaign of study and instruction must fill the churches if young people are to give themselves or their money. No need at home is greater than for knowledge of missions, except first an intimate and real knowledge of Christ as Saviour and Lord. A prominent secretary of a well-known missionary society said of three delegates at Silver Bay, that if there were fifty as intelligent, able,

and devoted to Christ and missions as these, he would return to his office in peace, believing that every need of his society for money and missionaries would be met. Such leaders are being made by the study of missions and God's spirit calling them, and they are but types of the multitudes whom God is to call during

the next few months and years from among the Congregational young people. A faithful and sustained effort to promote such study should mark the turning of the tide in the gifts of money and offer of life for service among the devoted young Christians of the denomination.



Mission Study Resolutions for Young People

Report of the Mission Study Committee of the Congregational delegation at the Silver Bay Conference, approved July 27.

BELIEVING that lack of interest in missions is always the result of ignorance, and that intelligent study of the home and foreign fields will promote the prayer life and gifts of the individual and deepen the spiritual life of the society, it is recommended:—

1. That each local young people's society have at least two mission study classes during the coming year, using the text-books, "Heroes of the Cross in America" and "Sunrise in the Sunrise Kingdom," one of these classes to begin in the fall and the other in midwinter, the campaign to be started as soon as possible this autumn.

2. That these classes be in charge of the missionary committee of the society, at least one member of the committee to be in each class; and that the missionary committee ask the coöperation of the classes in

conducting the regular missionary meetings of the society.

3. That the leaders of these classes, if possible, be members of the society who have had the advantages of the classes in this conference.

4. That the meetings of these classes be held weekly on a week day, and that the reference libraries and denominational literature be used in connection with this work.

5. That effort be made to enroll as members of these classes the young people of the church who are not now interested in missions.

6. That prayer be made a prominent factor in every session, and that the leaders keep before the members the aim of giving prayer, money, and self for the evangelization of the world.

7. That when a single society finds it impossible to conduct such classes, two or more neighboring societies unite in this work.



Young People in Training at Silver Bay

By Martha T. Fiske, M.A., Cambridge, Mass.

THE summer conferences of the interdenominational Young People's Missionary Movement, for the training of leaders in the missionary work of our young people, have come to be recognized as of supreme value to

our church life. The third annual conference of this movement, held at Silver Bay, N. Y., from July 22 to 31, was a remarkably strong and inspiring gathering. Four hundred and thirty-eight delegates were present,

including the leaders of Sunday school and young people's work in fourteen denominations, from fourteen of our Eastern states and Canada, including representatives of fifty-five different vocations, among them teachers, students, stenographers, clerks, ministers, missionaries, and board secretaries. The largest delegation was the Methodist, with 125 delegates; the Presbyterians came next, with 114; and the Congregationalists this year stood third, with eighty-seven, closely followed by the Baptists, with sixty-nine delegates.

The daily program of the conference began with "family prayers" at 8.45, followed by the two Bible classes at nine o'clock. One of these, led by Mr. E. D. Soper, of Madison, N. J., took up the life of Christ in a manner which can be reproduced by the delegates in the home churches. The other, taught by Rev. Howard Agnew Johnston, pastor of the Madison Avenue Presbyterian Church of New York, studied personal work; and the members gained that incentive to win souls to Christ which is indispensable in the local work and on the mission field.

At ten o'clock the Missionary Institute was held, led by such experts as Mr. Harry Wade Hicks, assistant secretary of the American Board, Mr. S. Earl Taylor, secretary of the Young People's Department of the Methodist Episcopal Board of Missions, and Mr. C. V. Vickrey, secretary of the Young People's Missionary Movement. During this hour practical methods of work in local churches and district organizations were discussed, and reports were given by many delegates of the successful use of suggestions received at previous conferences.

Home and foreign missions were kept on a parity in this conference. The eleven o'clock hour was occupied by the two mission study classes. An interesting course in home missions, on the text-book, "Heroes of the Cross in America," was conducted by its author, Mr. Don O. Shelton, associate secretary of the Congrega-

tional Home Missionary Society; and a class on Japan, using the text-book, "Sunrise in the Sunrise Kingdom," was led by Dr. T. H. P. Sailer, educational secretary of the Presbyterian Board of Foreign Missions, who introduced the "group system" of instruction for the training of each member in the details of class leadership in the local church.

The Missionary Exhibit, which was open for study every day from one to three o'clock, was a most important feature of the conference. Here the publications of the various denominational boards and of the Young People's Missionary Movement, together with maps, charts, missionary libraries, photographs, sample work of mission study classes, etc., were so arranged as to give the delegates concrete suggestions as to effective methods of interesting children and young people in missionary work, and to show them how they may most graphically portray the need of prayer, money, and men for the home and foreign mission fields.

The afternoons were left free for the recreation which Silver Bay so well affords, including boating, bathing, tennis, launch trips, driving, and mountain climbing. The social life of the delegates was also promoted by the annual evening entertainment and by denominational sociables. Throughout the conference the "broadest catholicity, through an enriched and enriching denominationalism," was the ideal kept before the delegates. Denominational loyalty was fostered by group meetings on several evenings, in which the members of each church came into closer fellowship, and studied the peculiar problems of their own boards. The Congregationalists were favored in having as members of their delegation, besides several representatives of the home and foreign boards, Rev. Robert A. Hume, of India, and the "Two Heroes of Cathay," Mr. Kung and Mr. Fay, whose earnest appeals for Christ's kingdom were a stimulus to more consecrated life.

The evening services in the Audi-

torium, and the Sunday services, were inspirational in character. They were addressed by such well-known speakers as Mr. Robert E. Speer, secretary of the Presbyterian Board of Foreign Missions; Rev. Arthur S. Lloyd, D.D., secretary of the Protestant Episcopal Missionary Society; Mr. S. H. Hadley, of the Jerry McAuley Mission; Rev. John F. Goucher, D.D., president of the Woman's College of Baltimore; and Bishop Frank W. Warne, of India, Methodist Episcopal bishop for Southern Asia. On "home missionary day," Rev. Charles L. Thompson, D.D., secretary of the Presbyterian Board of Home Missions, graphically presented the need of missionary work in our own land; and on "field day" the attention of the delegates was held for three hours by inspiring messages from returned missionaries, including Rev. Gideon F. Draper, of Japan; Rev. G. F. Mosher, of China; Rev. George Heber Jones, of Korea; Rev. Robert A. Hume, of India, and Rev. Willis R. Hotchkiss, of Africa. Among other important sessions may be mentioned the Student Volunteer meeting, in which several young

people gave their reasons for volunteering to become foreign missionaries; and the meeting at which Mr. Vickrey, the secretary, gave an interesting history of the Young People's Missionary Movement, illustrated by the stereopticon, showing vividly the relation of the movement to the student Christian associations and to the denominational missionary boards.

The central thought of the whole conference was the word of St. Paul's used as a text by Mr. Speer, and frequently repeated during the sessions, "Moreover, it is required of stewards that a man be found *faithful*." And faithfulness to every duty which God lays upon us as his stewards, whether he calls us to the work of the local church or to the mission field, was urged upon the delegates. This conference was unquestionably one of the sanest, most practical, and most uplifting ever held by this training school for young people's leaders, and one of the most inspiring gatherings ever held at Silver Bay, which has come to be one of the great centers of religious thought and work.



Letters from Young Missionaries to Young People

II. From Chinese Christian Endeavorers

By the General Secretary of the United Society of Christian Endeavor for China

Dear Christian Endeavorers at Home:—There is an unmistakable proof of the strong interest of Endeavorers in missions just now being exhibited in China, which you ought to know about. It is probably true in other mission lands, but it is certainly true in China, that a large proportion of the young missionaries who have come out here in recent years are Christian Endeavorers, and trace the beginnings of their consecration to the foreign field to the sense of responsibility developed in their hearts while working in the Endeavor So-

society. This is the best proof possible that the Endeavor Society is pledged to support mission work, and no one will question that where the Endeavor Societies send their best workers they will also send their money and their prayers.

There are Endeavorers in the Board's missions in China, like Dr. and Mrs. Tucker, of Pang-chuang, and Miss Patterson, of Tientsin, who have been prominent leaders in Endeavor work at home; but there are others, more of whose lives have been spent in China, who have pushed En-

deavor work just as steadily and as enthusiastically among the Chinese Christians as any one could have done at home. Dr. Ament in the north and Miss Hartwell in the south are "hustlers" for the Mien Li Huei, as our Christian Endeavor Society in China is called. But there are so many lines of work for every missionary to undertake, and there are so few missionaries in proportion to the rapidly growing work, that this most helpful means of stimulating the native Christians frequently gets crowded out of the missionary's program; and the Endeavor Societies, if started, are not cared for and developed as they would be if the missionary had time and thought to spare for their direction.

How much every evangelistic missionary in the field, with his parish including tens of villages and hundreds of scattered converts, needs a young assistant who could attend to the work of Sunday schools and Christian Endeavor Societies, and serve an apprenticeship with the older missionary in the terribly perplexing and difficult work which he is called upon to plan out and carry through! When so many young missionaries are forced to take up full responsibility and entire charge of separate work before they have had time to get more than a start at the language, it is little wonder if they are unable at once to apply the newest and best methods to their work. Cannot the Endeavor Societies help to furnish this force of young missionaries, who may be supplied faster than merely enough to fill the gaps in the old ranks, but may form a reserve ready to meet new opportunities and carry out new plans under the direction of the older mission-

aries, who have so long seen these opportunities and these plans, but have been unable to meet them and to use them?

If you could have traveled with me from Central Manchuria to Canton, all the length of the China coast, and seen everywhere the eager, earnest young Christians ready to testify of Christ's grace and power, and willing to be led, though by small and simple steps, into the path of service, you would have coveted the power of coming into personal touch with them and guiding them into paths of usefulness for Christ. When I spoke in the oldest Protestant church building in China, or when I spoke to little groups in native houses of Christians only just brought to a knowledge of the truth, I found everywhere the same willingness and eagerness to *do something*. The many failings of the native Christians are more often than not the result of not having learned something better to do; and there is a long process of education before their lives are as full of helps to Christian character as ours are. The Christian Endeavor Society in the churches in China is giving the Christians something to do and training them to do it. Many Endeavor Societies in China have preaching committees, which go out into neighboring villages not yet evangelized and proclaim the gospel. The Endeavorers of Kucheng, the scene of the dreadful massacre of 1895, support one of their number as a preacher in an adjacent mission field. Shall not many of our Congregational societies do likewise?

Yours in His service,

GEO. W. HINMAN.

SHANGHAI, CHINA.

The Story of Mataio, a Gilbert Islander

THOSE who are studying missionary work of the American Board know that the Gilbert Islands form a group in the eastern part of Micronesia, just under the equator. There are not far from twenty of these islands, and they belong to Great Britain. With one or two exceptions, those that are north of the equator are under the care of the American Board, while four or five south of the equator are under the care of the London Missionary Society. The same language is used throughout the group, and into the Gilbertese the whole Bible has been translated by the Rev. Hiram Bingham, our missionary who so long labored there, and who, early in his missionary life, was captain of the *Morning Star*. All these islanders were in darkest heathendom fifty years ago, naked and quarrelsome, and without any knowledge of God. There have been some wonderful transformations among them, and at times they have shown very great interest in Christian things. Of late there has been a reaction toward heathenism on some of the islands; and Mr. Walkup, whose little vessel (propelled by a gasolene engine) bears the name of *Hiram Bingham*, has found much to cause him anxiety. But there are some converts in these islands whose history shows clearly the power of the gospel in making new men out of very unpromising material. We have recently found in a report of the London Missionary Society an account of a Gilbert Islander named Mataio, the story of whose conversion is so remarkable that we propose to give the substance of it here. It was originally told by Mr. Sibree, of Samoa, in a publication of the London Missionary Society.



MATAIO

It should be remembered that some years ago there was a great effort to get laborers to work on Hawaii, in South America, and elsewhere, and that it was quite common to send down vessels among the islands of the Pacific to entice the simple-minded islanders, under the promise of great wages for two or three years of service, and a subsequent return to their own island, to go on board and be shipped to these different points. All these "labor ships," as they were called, were commanded by men of no principle, and

they would often seize the islanders when they could get them on board their vessels, and carry them off without any contract, never to return.

Now this Mataio, of Beru, one of the southern Gilbert Islands, was connected with these slave ships. When he was first heard about his name was Sanele, and he had a very bad name among the people of Beru as a thief and very quarrelsome. So bad was he that his people were afraid of him, and were very glad when one day he went aboard one of these labor ships and agreed to leave his home. The rest of the story we will take from Mr. Sibree's account:—

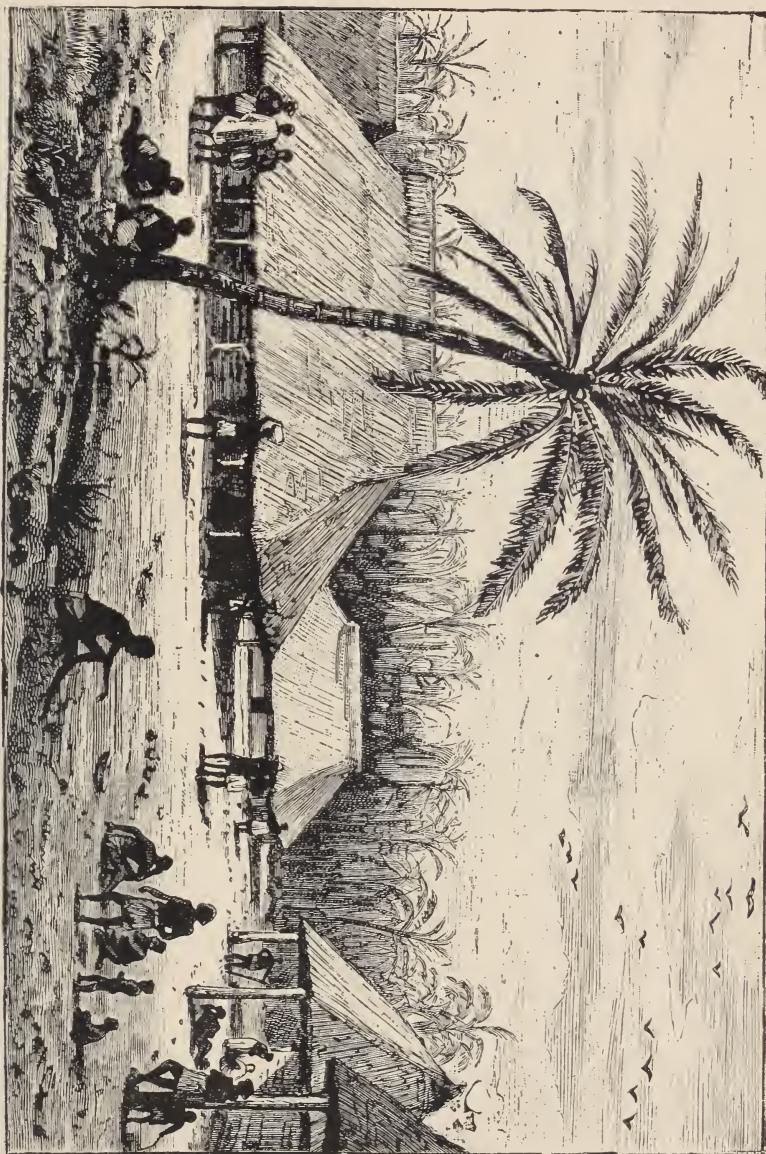
"The ship went to one of the South American Republics with its cargo. Sanele became very useful to these kidnappers and they kept him in their service, and he got a smattering of English, began to pick up foreign ways, learned the use of a gun, and generally became worse than he had ever been in his earlier days. The next we hear of him is that he is back again on his ship among the Gilbert Islands, and they are on the same business—stealing men. But they have to be more careful this time, for the natives once bitten are twice shy. So they paint their ship, which was black before, a fine white color. And once again the unsuspecting natives, thinking it is another trading vessel, go off in crowds in their canoes. They are tempted on board by tobacco, food, and cloth, and before they are aware of it, the ship is sailing away, and they are caught and taken to slavery.

"This trick was tried on two or three voyages, the ship being painted a different color each time. And of course Sanele was used as a decoy to talk and tempt them on board. But at last he and the ship became well known and dreaded in all the islands. The next time Sanele appeared in Beru, the captain had fitted up one of the ship's boats with a small gun in the bows, and Sanele was sent on shore with some men in her to capture as many people as they could by force. As they neared the beach the people collected in crowds to meet the boat, but were quickly scattered by shots from the cannon, and then Sanele and his men jumped ashore, musket in hand, and soon caught and forced many into the boat, not without killing and wounding some.

"Such were the incidents that made up his life for many a day. The next thing that we hear of him is that the captain of this ship of evil had again tried on his old trick of enticing the poor people on board, knowing well that, though they had their fears, their desire for food and tobacco (which helps them keep off the cravings of hunger in these islands where there is so little to eat) would be too great to keep them long away. Without dropping anchor, he got a large number on board, and soon made them happy with pipes of tobacco and tins of food and biscuits. But after a bit they got suspicious, and looking over the side they saw that they were sailing away from land. Their cries and entreaties were in vain, and so at last they resigned themselves to their fate. There were one or two who were cleverer than their fellows, and they arranged a plot to kill all the foreigners. They sent for Sanele, and said he was to ask the chief of the ship if they could give a *siva*, or native dance, before them all. Sanele unsuspectingly did as

he was asked, and the captain agreed. So all the ship's company gathered on the main deck—save the man at the helm.

"Gradually the dancers so arranged themselves that they formed a circle round the foreigners. Then at a given signal they set upon them, three na-



tives to one white. The latter were so completely taken by surprise that they were either killed or badly wounded, all save the man at the wheel. Even Sanele was wounded, but he was able to beg for his life by pointing out that he alone could help them with the ship. But in the meantime the wheelsman had run down below and secured a gun, and was able to keep up such a

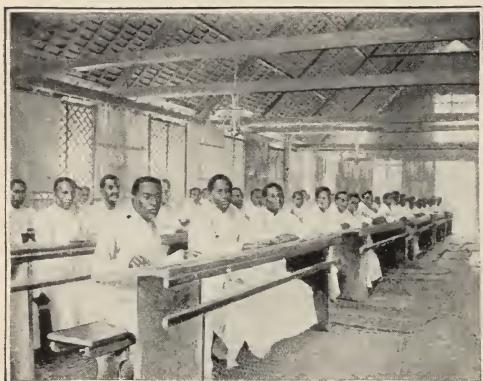
deadly fire that many were killed, and no one dared to go near him. They huddled all together above the main hold, and then the white man saw his opportunity. For he went down below, and getting a barrel of gunpowder, set it underneath them, and on setting fire to it the deck was blown off, and all were blown into the sea. Only the white man and Sanele were left, and together they worked the ship to a South American port. Sanele afterwards reached one of the Ellice Islands. There he first learned to know God and fear him, and gradually the light began to pierce his dark heart, and the desire for a new life came to him. So he was the first of the Southern Gilbertese to hear the gospel from the agents of the London Missionary Society."

Sanele did not go at once to Beru. The people at that and other islands had become very shy of vessels that came near them, naturally fearing that they were slave ships ready to capture and carry them away. But when the *John Williams* appeared they found it was a missionary vessel, and

their fears vanished until they saw their old enemy, Sanele, on board. They had not known what had become of him, and when he appeared they supposed he was on his former cruel errand. They feared him just as the early Christians feared Saul of Tarsus, the persecutor, when he first sought to join the disciples. Mr. Sibree says:—

"I leave you to imagine the feelings which the islanders had when they saw their fellow-countryman. Their fear was not soon changed to confidence in him who had done so much evil to them and theirs—for many had he killed, and many others had he helped to carry off into slavery. I am told that it was a long time before they could believe that he was a changed man. But when at last they did believe it, you can understand what a powerful living argument he was for the missionary pastor.

"Sanele, or Mataio, as he is called since he was converted, was as anxious now to do right as he had been to do wrong before. And instead of catching men to make slaves of them, he set about to help catch men to free them from sin and Satan. He couldn't be a pastor, so he is the very next best thing to it, for I hear he is a deacon, and up to the present day is trying to serve Christ and the church as best he can, according to his light. If there was an office as *king* in the islands, and Mataio had liked to make himself such, no one would have denied him, for he is now so respected for his good and upright life."



CHRISTIAN SCHOOL AT BERU

Letters from the Missions

Central Turkey Mission

NOTES FROM AINTAB

DR. FULLER sends the following notes under date of May 28:—

“Thus far, in all departments of our work, the year has been one of steady and healthful progress. All our workers have been at their posts and able to do regular and effective service. The churches of Aintab have been in a prosperous condition, although there are no distinct revival results to be reported. They have coöperated in our home mission work, not only by generous contributions of money, but by sending their pastors for several weeks at a time to assist and comfort neighboring churches who were without preachers—a blessing to both giver and receiver.

“The college numbers 164 students, of whom ninety-six are boarders. This reaches the utmost limit of our boarding accommodation, and forces on our attention the problem of enlargement, for which special funds are urgently needed. The girls' seminary has been quietly and efficiently doing its work with a full quota of students. It is encouraging to note substantial progress in the number and ability of its native instructors.

“The hospital is having a very busy and prosperous year. The fine new

building for the pharmacy and for the treatment of all outpatients is progressing rapidly, and it is hoped will be ready for use in September. Government gave the ‘permit’ for the building without objection or delay. The two orphanages are in good condition, and doing their work well.

“Religiously the year has been one of special interest as affording a test of the real character of the revival of last year. This was in many ways so remarkable an event, and the professions of numbers of the converts implied such radical and sudden changes of character and life, that most observers felt that nothing less than the test of time could afford a safe ground for estimating the real value of the professions. There certainly can be no doubt that these professed converts have been subjected to very close scrutiny, both sympathetic and unsympathetic. The result has been that, while there have been many cases in which the hopes have failed to be realized, a large majority, and among these many in whom the professed change was most radical and sudden, have proved by consistent Christian lives the reality of the change they professed.”



Eastern Turkey Mission

GLADNESS AT VAN

DR. RAYNOLDS reports that May 19 was a red-letter day among the Protestant community at Van, for on that day the new house of worship, which has been under construction for nearly a year, was dedicated. The people have taken hold of this enterprise with self-sacrifice and enthusiasm, and are rejoicing greatly in the accomplishment of the work. Dr. Raynolds says:—

“That we have been permitted, in the good providence of God, to bring this work to a successful completion, is a cause of devout gratitude to the All-wise Disposer of events, and it is interesting to see how he has brought things together to accomplish this. In all the history of this station, there has probably never before been a time when we would have been allowed to erect a hospital and church without official in-

terference, but the coming of a thoroughly good and friendly Vali opened the way on that side. This alone would have been of no avail without funds with which to do the work. But simultaneously, from a most unexpected quarter, a considerable sum of money became available: not sufficient, indeed, to accomplish all that it was desirable to do, but for making a good beginning, with the confident hope that, once launched, the undertaking would find from other sources the additional help needed. And so the hospital was begun; and as we expected, when it became known that it was actually under way, kind friends from abroad began to contribute toward it, so that it became evident that the funds with which it was begun might be safely withdrawn for other uses. And now half the expense of this commodious and beautiful house of worship is covered, and with the help of other friends the windmill has been erected and the water supply for our premises secured. We now need some three or four hundred dollars with which to build the necessary walls and do some grading and road-making, which will put our premises into good condition; and we feel confident that as help has not failed us in the past, this need will also be met in some way, so that we can put the premises in a shape that will do credit to the Lord's work.

"It is most pleasant to note that the spiritual side of the work is keeping pace with the material. The plan of coöperation with the Armenian ecclesiastical authorities has fallen through, through no fault of ours. But the Lord's work, during these months of waiting, has not stood still.

"I have just made a short visit to one of the newly established centers of Christian work, and was most agreeably impressed with its appearance. The young preacher has secured a good hold on the people, and is preaching to an attentive congregation of from sixty to

one hundred, including many of the intelligent and influential men, and a large following of women also. The Sunday I was there, some 150 were present. There are already a considerable number of substantial men who seem to have firmly embraced the truth, while eight or ten seemed to have had their names written in the Lamb's Book of Life. The people at this center are far more noble and intelligent than in most places, and if the gospel really secures an entrance there, we may confidently expect that it will produce great results. At Mashgudag there has been decided growth and progress, especially among the women, one of the female members of our church having been laboring there for several months, and has done a splendid work among the women, while the men have become more and more established in numbers and character. At Nareg a good beginning has been effected, and a flourishing school established and a considerable following secured. Our colporter has circulated constantly among the villages of this center; and while the poverty of the people prevents any large sale of books, he finds the people generally ready and eager to listen to the truth and to be influenced by it.

"Besides the centers mentioned above, there are four important villages in this district where, at the earnest request of the villagers, we have sent graduates of the orphanage to teach in their schools, they enjoying the opportunity of inculcating gospel truth both in their schools and among the people. In another village near to Van city, on the other side, a largely-signed petition from the villagers induced us to locate a graduate of the orphanage as teacher, while the members of the city church are enthusiastically pushing evangelistic work there and meeting with a most encouraging reception from the people. The branch of the Van church located in the walled city has been manifesting a

most encouraging activity, not merely in the above-mentioned village work, but among their families and neighbors. Their last communion was a very pleasant occasion, as thirteen individuals united with that church on profession, of whom five were wives of those already members, and now all the married men in that community have their wives with them in the fold. Up to the present time, those who have gone out from the orphanage have not very generally identified themselves with the Protestants, at least to the extent of uniting with the church, though there were a good many among them who gave evidence of conversion. Two young men did take this step some time ago, and two of the thirteen mentioned above were from the orphanage, but now a spontaneous movement has begun among them toward the church. Ten have already been examined and accepted, and it is probable that at the July communion at least as many more will be ready for membership."

EVANGELISTIC WORK AMONG THE VILLAGE WOMEN

Of the work at Mashgudag, to which Dr. Raynolds refers, Miss McLaren gives a further account, as follows:—

"Successful work had been going on for some time among the men in Mashgudag, but nothing was being done for the women. The custom of the country would not permit women to go to a meeting with men and conducted by men. The evangelist there did not believe that much good could come from working with ignorant village women, and for some reasons it seemed best that he should not do much of it. During last summer two of the lady

missionaries visited the village, and later one went, taking with her a Bible-woman. This woman could stay only two weeks, but in that time she was able to win her way into the hearts of the women and awaken in them a desire to hear more. After she left, they attended the meetings for the men, but it seemed as if something special must be done for them. Little girls, who had not been received before, began to come to school. A member of the Van church, a young woman, expressed a desire to visit Mashgudag; and although she did not seem just the best one for that work, she was sent the last week in January, planning to stay two weeks. This extended to more than two months. At first she had a meeting and a class for those who wished to read each day, but later the meeting was given up for house-to-house visiting. Women and girls also came in such large numbers to the men's evening meeting that the room could not hold all, and many returned to their homes. As she walks through the village, women come after her begging that she come and tell them of the Word of God. Many have come to realize their sinfulness and have repented, and changed lives are the result. There are fifteen Koordish houses in the village, and the women and girls from these who know Armenian attend the meetings and invite her to their homes. She has visited only one, but in this there was deep conviction of sin. It did not seem wise to let such a work stop for want of workers, and so Digin Aroosiag was sent back after the Easter vacation. Two days each week she visits other villages. The women are hungry for the Word of God, and rich blessing has attended the little work which has so far been attempted for them."

Ceylon Mission

A CHRISTIAN HOSPITAL

MISS DR. Curr reports a prosperous year in the women's hospital at Inuvil. The work has been very laborious, but after a brief rest at Kodi kanal Dr. Curr has returned, and is able to take the supervision of the Manepy hospital as well as the women's hospital at Inuvil. She writes:—

"You will rejoice to hear of the blessing we had in the women's hospital in the early part of this year. The 13th of March, 1904, is a memorable day, when three adults and four children were baptized in our preaching bungalow. One was a widow woman with her little boy, both of whom were inpatients here for some weeks, during which time they learned of the love of God for sinners. As the light and love of God dawned upon this poor woman's heart, she gradually lost her faith in false gods, and put her trust only on Jesus Christ as her Saviour.

"She threw away the charm which she was wearing round her neck in order that the devils might not attack her, when she came to know that Jesus was sufficient for her, and if he were on her side she need fear no devils. After some more teaching from God's Word, and answering satisfactorily the questions

put to her by the pastor, she and her boy received baptism at our usual Sunday afternoon meeting, and a few days after this they went home to their own village, more than twenty miles off, *happy* because of both the temporal and spiritual blessings they had found. I am glad to hear since coming back from the hills that they are doing well.

"The other two adults who were baptized that day were a man and his wife, with their three children. The man had been interested in the Christian religion some time before this, but his wife had opposed his coming out as a Christian. After she was brought to the hospital, her heart became influenced by the love of God, and at last yielded to the claims of Christ. Both she and her husband began diligently to study the Bible, and before long they confessed Christ openly.

"Many others have been blessed through their coming to the hospitals. One poor woman, who died early in the year, confessed her sins and accepted Jesus as her Saviour before her death. A young woman who was seriously ill with pneumonia gave her heart to Christ while in the hospital, and her mother, who is a most strict Sivite, has promised to allow her girl to worship as she likes, because she did not expect her to live."



Japan Mission

A LITTLE CHILD SHALL LEAD THEM

DR. LEARNED writes from Kyoto, June 1:—

"The evangelist, Mr. Kimura, has been holding meetings in various parts of the city, and they are still going on. He began with four nights at Mrs. Learned's kindergarten, and there were sixty-three who made a decision then to become Christians, including quite a number from the girls' school and five or six boys from Mrs. Learned's Sunday

school. In all there are over fifty of the girls who have asked for baptism, but some of them will be asked to wait a while. Among the people from outside the school was the mother of the little girl who was in Mrs. Learned's Sunday school, and who died last February. The parents were Buddhists, but this little girl had been coming to the Sunday school, and when she died the funeral was at this place. The parents were greatly affected by the child's

hope in death and by the funeral service, and the rest of the children have since been coming to the school.

"Two weeks ago there was another child's funeral at this same place, that of the infant child of the secretary of the Imperial University. In this case the family were already Christians, but the funeral was the occasion of the coming of a number of the university people to a Christian service for the first time, and they are said to have been greatly impressed by it. Only a week later there was another child's funeral at the same place, that of the young grandson of our old teacher of Chinese. The little boy had formerly been in Mrs. Learned's kindergarten, and, though his father had removed to a distant part of the country, the family so desired the funeral to be at this place, that they had the body cremated and sent the ashes here for burial. The grandfather has been teacher of Chinese in the Doshisha for many years (being the only Japanese teacher who has been there since Dr. Neesima's time), and several of his daughters are Christians, but he has continued as a Confucianist. He was much moved by the death of his grandson, who was an especially attractive young boy, and this was followed up by Mr. Kimura, with the result that he has applied for baptism in the school church, and is to be examined with a number of the young students next week. This is another thing which adds to our joy in the present state of things in the school."

BUSY DAYS

DR. DEFOREST writes from Sendai:

"I have just been out for two weeks on the hardest work I ever did. I gave eighteen addresses in schoolhouses, temple, theater, and churches. The desire to hear from a foreigner directly, and especially one who has recently seen the condition of things in the States, is so strong that every bit of strength was used up on these midnight speeches.

As two of the pastors were with me, and according to Japanese custom always spoke first, my turn came about half past ten every night, so that it was after midnight when I got to bed. I baptized five young men. I spoke in two new places in one of which no foreigner was ever seen. In one of these places there was only one Christian, a young man. I asked him how he became a Christian, and he said that two years ago he bought a tract of mine, entitled, "Are the Cross and Resurrection Superstitions?" This was his first introduction to Christian thought. And he persuaded the head man of his village to have us speak in the temple, of which meeting I may say, as one of the evangelists wrote me in English, the other day, 'The audience overflowed the house.' It is true, also, of most of the other meetings."

CHURCH DEDICATION AT TSUYAMA

Under date of May 30, Mr. White writes:—

"Last week was a time of great rejoicing with us here in Tsuyama. We saw the consummation of our hopes and prayers and efforts of the past year in the dedication of our new church building. After these years of living in a city without a house of worship, we can now understand better than ever before what must have been the joy of Solomon at the dedication of the temple.

"All the meetings of the week were a great success, far beyond our expectations. They began with the dedication service on Tuesday afternoon. In spite of rain there was a good attendance, a large number of officials, teachers from all the schools, and many other prominent people of the city being present in response to the special invitations sent them.

"The history of the undertaking was given by the deacon, Mr. Toteishi, an ex-member of Parliament. The building is about 55 feet long x 30 feet wide

The floor is covered with mats, like any Japanese house, and it is fitted with movable settees."

The cost of the land and building was about \$1,750, \$500 of which was received from friends in America. At the dedication services Messrs. Ebina and Harada preached appropriate sermons; preaching services were also held during three evenings. The house was filled to overflowing, and on the last evening crowds were standing upon settees placed outside at the windows.

Mr. White says:—

"Many persons whom we never expected to see at a Christian meeting were present, some of them not missing one. At the close of the last meeting slips of paper were passed around for any who really wished to know more of Christianity to write name and address, and over forty such slips were handed in. There was no urging to do this, but on the contrary a desire for the opportunity was very manifest.

"A largely attended woman's meeting was held one afternoon, at which Mr. Ibuki, principal of the Takahashi girls'

school, spoke on the 'Home from the Viewpoint of the School,' and Mr. Harada on the 'Life of the Home.' One afternoon was given to the young men, when Mr. Abe, pastor of the Okayama church, spoke on the 'Past, Present, and Future of Young Men,' and Mr. Ebina on 'The Ethical Principles of Christianity.' They were all forceful, inspiring addresses and made a deep, and there is reason to believe a lasting, impression upon those who heard them. The first communion service was held in the new church the second Sunday of the month, at which time nine united on confession of faith, five being received by letter.

"With this plant we are now well equipped for the work here. Already the effect is being seen in much increased attendance at the Sunday school (it has trebled, now numbering something over one hundred) and all the other services. We are entering upon the larger and wider work thus opening before us with renewed faith and hope and courage."



Micronesian Mission

FROM PONAPE

A LETTER from Mr. Gray, written in March last, reports the very serious illness of Henry Nanpei, which was doubtless the result of a disease contracted while imprisoned by the Spanish authorities. He was recovering and again taking hold actively in Christian work. Mr. Gray writes:—

"Last week was our first attempt at normal work for the teachers. All the teachers spent the week here; there were eight men and their wives in attendance. Methods of teaching reading, writing, and arithmetic were presented, besides talks on school management, the effect on the heart-life through the right training of the child's senses, the beginnings of faith in the child's life, etc.

The teachers worked hard, and were anxious to get the lessons given them. This year we have six terms of school of six weeks each, with a vacation of two weeks between the school sessions; one week of which is to be normal week for the teachers. I hope to visit each school twice, if possible, during each term, testing the work done and stimulating the teachers and pupils to greater effort. Our schoolroom, which was formerly our living room, is too small for the work we have on hand, so I hope to get our new schoolhouse before long. We have nearly sufficient materials for this house, except flooring and iron for the roofing.

"The work house is to be of native materials, and intended for a self-sup-

porting work factory. We intend to take up only those lines of work that will give returns. Half of our work days are so rainy that the boys cannot work outside; so for the boys in the regular school work we need a line of work indoors. We meet with a good many young men who would be of great service to Ponape, if they had a chance to learn to work and improve themselves, in connection with our work, but who are not very promising as teachers. If a way were provided for such men to be here without expense to the Board, and learn to read and write and work, and get the spirit of the school, the opportunities of our work would be greatly enlarged. With a few tools we can make tables, boxes, chairs, beds, and many things that the natives would be glad to buy. We have good materials for making such things had we the machinery to put them in working form. There are natives of Nukuor to take charge of such work. There is one native with us now who makes some of his own carpentering tools; he can build a house and make almost anything to go in one, and with plans and models can do most excellent work for this country. He could teach the boys to become good workmen.

"The regular lines of our church work are improving in efficiency. I spent several days last week in Kiti, preparatory to communion service. Three adults made confession of faith, but as I have adopted the probational method, they will not be received into the church until next communion. There were seventy communicants at the Ron Kiti service. Two adults and six infants were baptized at Palan. I have planned to have the communion a separate service, allowing only those to attend who partake. I must say that the services are much improved."

FROM RUK

MR. JAGNOW writes of the Christmas

service held in their native church at Kutua, which was beautifully decorated with young palm leaves, flowers, and ferns, the boys of the Training School doing this work. The people filled the church. Mr. Jagnow, who is instructing the pupils in German, taught them the favorite German Christmas hymns, and the school sang with great pleasure, "*Stille Nacht, Heilige Nacht*" and "*Dies ist der Tag den Gott gemacht*." Mr. Jagnow speaks of many discouragements, and yet there are some signs of good which cheer these lonely laborers:—

"We visited a place about three miles from Kutua, where the young men from our school are holding a little service every Sunday. They meet to worship the Lord in a boathouse, where a chief has his home. The chief professes to be a Christian, and he is very anxious to have a teacher at his place. He is willing to build a church and a house for teacher; but at present we have no one to send. When we were there, there were about seventy people present, four of them Christians and the others all heathen, carrying the marks of Cain on their foreheads. Yet during the time of devotion they were very attentive, listening to what was said, and I do believe that all of these can be won for Christ by a faithful teacher."

Miss Elizabeth Baldwin, under date of April 2, sends a report of the girls' school, showing that it has more than held its own, and with a membership larger than ever before. "Of the forty-seven girls, thirty-three are professing Christians, and several of the others have applied for admission to the church; but they are young, and we feel it is wiser for them to wait for a while." Miss Baldwin reports that Mr. Jagnow is making good progress with the language, and has just assumed the superintendency of the Sunday school. These laborers are continually asking for remembrance in the prayers of the Christians at home.

Dr. Rife, from Kusaie, has made a tour of the Marshall group, but his letter refers chiefly to matters connected with their voyage. He reports that the work in the group was found in a fair condi-

tion, considering the slight oversight which has been given it during the past few years. There is a gradual increase in members, but the spiritual life of the people is low.



Spanish Mission

THE INSTITUTE FOR GIRLS

MISS BUSHEE, under date of July 8, sends a cheering report of the condition of affairs in the girls' school. She says, "The examinations came out this year much better than I feared." She had not expected, on account of the short year and the sickness which had prevailed, that the high marks of other years would be secured, but as it proved there was little difference. Miss Bushee writes:—

"We had twenty girls in all, and the marks were thirty-six *sobresalientes*, twenty *notables*, and one *aprobado*, besides the nine *aprobados* of the entrance class that never get anything any higher. The professors were very kind indeed, and asked in many cases for our marks during the year in order to help in marking them, that they might not be unjust. A number of times they talked over the marks with us, so that a girl who happens to do well in the examination and had done poorly during the year, or *vice versa*, should not receive a mark that she did not deserve. This is all so different

from San Sebastian, that it is quite interesting as well as agreeable to us."

It will be remembered that on the first occasion when the girls were presented for examination they were not very cordially received, the male students regarding them as out of place. But at this time, as the company was leaving the hall, one of the older boys stepped up to Miss Webb and said, "Professora, you have the prettiest and brightest girls in Spain," and then they all cheered. Miss Bushee gives an interesting account of the thoughtfulness of all the girls in connection with these examinations, and that those who did not have part in it were constantly praying for the girls who were undergoing examination. It seemed as natural for them to pray about success as it was to labor for it. After the examination in the Institute, there followed an examination in the school in studies not required by the Institute, such as Bible, music, English, etc. All of the girls are reported to have done well.



Notes from the Wide Field

AFRICA

CRUELTIIES IN THE CONGO FREE STATE.—Our readers are aware that for the past two or three years there have been serious complaints of the conduct of the Belgian authorities who rule in the Congo Free State, it being affirmed that cruelties mark the administration of the government, not only in isolated cases, but throughout the whole region. Last year the British Foreign Office called the attention of the Belgian government to these multiplied complaints, and that government replied in September last, denying the charges, and asking the British government to present evidence, if it had any, of their truthfulness. This evidence is now forthcoming. The British consul in the Congo Free State reports

that he has himself passed through the Upper Congo regions, and finds that the charges of systematic and cruel treatment are fully substantiated. The native population is notably reduced. The natives are required to bring in food at prices which are absurdly low, and they are compelled to serve without remuneration, and severest punishments are inflicted upon failure to render such service as is required. There are some shocking accounts of barbarous mutilation of prisoners. Dr. Harry Guinness, of the Regions Beyond Missionary Union, has also collected a large amount of information which he has used in a way to arouse public opinion throughout Europe. And charges against the general administration of the Belgian government come from other sources. Lord Cromer, the British Resident in Egypt, reports that while on the Upper Nile he found that the British officers were cordially received wherever they went, and people gave manifest signs of security and content. On the other hand, when passing into Belgian territory the exact opposite was the case. The people were few, and what few there were were distrustful. The Belgians are thoroughly disliked, and the people flee from them. Lord Cromer says, "It is no wonder that they should do so, for I am informed that the soldiers are allowed full liberty to plunder, and that payments are rarely made for supplies." It surely behoves the Belgian government to probe these reports and to free itself from the reproach of employing incompetent and cruel officials.

DEMERARALAND.—This district in the southwestern part of Africa, under the control of Germany, has been the scene of vigorous insurrections on the part of the Herero tribe. Demeraraland lies south of Angola, and the Hereros have risen against their German rulers for causes that are not as yet clearly explained. There are many German colonists who are now living in much terror, and Count Von Bulow in the German Parliament has stated "that the fruits of the industry and perseverance of ten years are now destroyed in the region of the insurrection." This may be taken as a sign of what the native populations in South Africa can do if they can be united against the white people who have settled among them.

UGANDA.—A new mission hospital is being erected at Mengo with room for 100 beds. Last year the outpatient attendances amounted to 90,000. In the district of Koki there has been a very marked progress of late. Of the king of that country, one of the missionaries writes:—

"Only a few years ago, the king, Kamswaga, was a dissolute man of weak and evil character, who is said to have killed all his brothers, except one, with his own hand, in order to secure his position on the throne. A habitual drunkard and profligate, he was hated by his people. There is now a very different state of affairs. He has reformed in every way, and is a communicant and regular attendant at church services. Even though he may hardly be described as a strong character, he is at least using his influence upon the side of right, and has given up all his old evil habits. He no longer retains the title of king, but has been made one of the Saza (county) chiefs of the kingdom of Buganda. But it is not in the king alone that a change for the better is observable, there has been a wonderfully rapid growth in the native church in Koki; and since the arrival of the lady missionaries, the *lubiri* women, once so hard to reach, have been learning to read in increasing numbers."

ABEOKUTA.—Abeokuta is the chief city of the colony of Lagos on the Gold Coast of Africa. The chief ruler has the name of Alake, sometimes called king. The city is said to be seventeen miles in circumference, having a population of 150,000. Sixty years ago this region was devastated by the slave trade, and the

people were engaged in constant broils. But recently this Alake has visited England, where he was received by King Edward, and also was presented to the committee of the Church Missionary Society, which has prosecuted most successfully a mission in this region. In an address to this committee, he acknowledged gratefully the beneficent labors of its missionaries, and prophesied that the day was coming when there would not be "one single Pagan or Mohammedan in Abeokuta." An illustration of the sentiments which control this ruler was given in the fact that at the beginning of the interview the Alake removed his crown in recognition of the fact, as his secretary explained, that the assembly had met in the name of Christ, and he did not resume his crown until after prayer at the close of the interview. This is another illustration of the fulfillment of the prophecy in the Seventy-second Psalm, that the kings and the great men of the earth will come, one after another, to bow before the Lordship of Jesus Christ.

TORO.—A marvelous revolution has taken place, within the past two or three years, in the kingdom of Toro, which lies west of Uganda. The people eight years ago were held in a most degraded form of devil-worship. Blood offerings to the devil were made nightly, and the whole population was in terror by reason of this and kindred superstitions. But the king of Toro came in contact with the missionaries in Uganda, and in their great church he heard the story of the gospel. He was there converted, confessed his sins in the crowded church, and received baptism. He then returned to his country, not merely as a king, but as a missionary. Many of the devil-temples have been destroyed and those that remain are in obscure places. The people are ashamed of their former superstitions, and openly and gladly worship the God of the Bible. At a recent address in a Church Missionary meeting in England, Miss Fisher, of the Toro Mission, gave the following remarkable account:—

"I think that one of the greatest wonders that can be seen in the capital of Toro at the present time is a magnificent church, capable of holding 800 to 1,000 people. This church was raised, not so much through the freewill offerings of the people, as through their manual labor. If we realize the past of the people, and that there was not a single man in the country who holds any important position that would put his hand to work, you will understand what it meant for those chiefs and people, day after day for three months, to work from eight o'clock in the morning to two in the afternoon, under an equatorial sky, building together this house for God in their capital town. You would see the bare feet of a great number of those chiefs stamping away the mud which was to be used for the building, and they would afterwards put it on their shoulders and place it at the feet of the king, who was there with his sleeves turned up, and his courtiers around him, and he would handle the mud and beat it into the wooden structure standing there as the framework of the new church. Never shall I forget a sentence in the king's prayer on the day of the consecration of that church. Standing up before all those people, the men on the one side and the women on the other, he said: 'Oh, Almighty God! we know that thou dwellest not in temples made with hands, but thou knowest that this house has been built with our hearts' devotion. Therefore come and take up thy dwelling place, that every sinner entering these doors may feel the saving power of thy presence.' Was not that a wonderful prayer?"

THE PHILIPPINES

The American Presbyterian Mission in Manila sends home cheering reports of very full attendance at its church services. "What would you think," writes Dr.

Rossiter, in the *Assembly Herald*, "of a Sunday evening audience two-thirds of which were men?" The Filipinos make much of Good Friday night, and this year it was enthusiastically celebrated in the thirty Catholic churches of Manila by long processions bearing images, symbols, and lighted candles, a band playing solemn music. Almost every one in the streets joined the processions. But at the same time, a mission church was crowded with some eight hundred persons drawn together to hear a simple presentation of the gospel truth. "Far into the night the service of prayer, with congregational singing and preaching, was prolonged, and any one who had previous doubts of the willingness of the Filipino to receive the gospel would have had them all dispelled by that service. And this is the phenomenon that is visible all over these islands, explain it as you may."

The following story is told of a Filipino evangelist, who was licensed to preach by the Presbytery of the Philippine Islands in January, 1904. As early as 1872 a copy in Spanish of one of the gospels was given him. The priest who gave it was afterwards executed by the Spanish government for having ideas, but this Domengo Nocum buried the gospel between two other books and so saved it. For when he ventured to uncover his treasure the white ants had eaten up the other books and left the gospel whole, the only time known in history that white ants stopped at anything. Domengo read the book, accepted its teachings, became a true Christian, and is now free to impart to his people the light in which he rejoices. The Presbyterians have quite a number of native evangelists in the islands.



Miscellany

BIBLIOGRAPHICAL

The China Martyrs of 1900: A complete roll of the Christian heroes martyred in China in 1900 with narratives of survivors. Compiled and edited by Robert Coventry Forsyth, with 144 portraits and other illustrations. Fleming H. Revell Company, New York, Chicago, and Toronto.

Another volume is here added to the many already issued, drawn out by the terrible experience in connection with the Boxer uprising in China. The volumes which are already before the public, such as Dr. Arthur H. Smith's *China in Convulsion*, Mrs. Mateer's *Siege Days*, Miss Miner's *China's Book of Martyrs*, and Roberts' *Flight for Life*, have referred chiefly, with the possible exception of the first named volume, to the particular experiences through which the several writers passed. This volume of Mr. Forsyth's has a somewhat wider range. Beginning with the historical chapter in regard to the Boxer uprising, it gives the story in detail of the sweep of the tornado of wrath and bloodshed as it struck each city and town as well as each missionary in northern China.

As an illustration of this, we find in these pages a full account of the days of terror and death at the three stations of the American Board where martyrdom occurred, Pao-ting-fu, Tai-ku, and Fen-cho-fu. The accounts are clear and compact, and, so far as we can see, are accurate. The massacres which occurred in other cities and towns, where other missionary organizations were represented, are described with similar fullness and accuracy. Of course the narrative of the siege of Peking is given with special fullness. At the conclusion of the volume there is a chapter giving a page, more or less, to the biography of each of the martyred missionaries, derived from the most authentic sources, and also a chapter relating to the native Christians who were involved in the catastrophe, many of whom met death in a truly heroic way. The volume is an octavo of 516 pages, finely printed and abundantly embellished with portraits and other illustrations. Mr. Forsyth has been a missionary of the English

Baptist Society for eighteen years and is well qualified for the task, and evidently has spent a vast amount of labor in preparing his materials. It was a fine service to render the church of God, thus to bring together the records of the heroic men and women who, allied with the different branches of God's great army, had given themselves with one mind to spend their lives and to die for China, and who completed their consecration by the last sacrifice that was possible for them on earth. The volume would be sad reading if it were not for the brightness from above which shone upon the faces of these martyrs, and led them in the midst of their trials to shout the praises of their Redeemer.

One could hardly think of criticising such a volume as this, and happily there is no occasion for it. While it is a record of death and suffering, it is also a record of God's transcendent power, and of the grace that is given to Christ's followers to rise triumphant over pain and death.

Ukuhamba Kwe Vangeli e Africa.

"Ukuhamba Kwe Vangeli e Africa," or "The Progress of the Gospel in Africa," is the name of a new book in the Zulu language, prepared by Mrs. Laura B. Bridgman, of the Zulu Mission, for the natives of South Africa. It contains 455 pages, is printed on heavy paper, and is filled with excellent illustrations. Mrs. Bridgman has been years in gathering and shaping the material for this volume, which represents missions throughout Africa, from the Soudan southwards. It is a compact mass of missionary history and incident, well selected and well told. It is fitted to impress the native with the great redemptive work God is doing all through the continent. The illustrations are a feature in themselves. No pains were spared in securing them from various sources in America, England, and Africa. It is safe to assume that such an unusual

set of illustrations of African missions does not exist in any other single volume.

The natives who read are constantly increasing in numbers and in ability to purchase their reading matter, and the volume, though large for them, will doubtless sell well at a price sufficient to cover the cost of publication.

The material is just such as juvenile missionary societies in America would find helpful, and money would be well spent in putting this excellent collection of missionary facts relating to Africa into English.

The volume is a valuable addition to the slowly increasing stock of Zulu literature which the Zulu Mission finds so serviceable as an agency in its work.

Mrs. Bridgman has spent her year's furlough in America largely in putting this book through the press; and it will remain a lasting and fitting memorial of her forty-three years' service for the Zulus.

C. W. K.

Sunrise in the Sunrise Kingdom. By John H. DeForest, D.D. The Young People's Missionary Movement, New York.

If the public at the present time are not informed in regard to Japan, either as to its history or its present political and religious condition, it will not be for lack of abundant literature. The press is teeming with publications regarding the Sunrise Kingdom. Just now Christians in America are planning for special studies upon the mission work within that empire. The committee on the United Study of Missions, representing a large number of Woman's Boards, has issued an outline study of Japan by Dr. W. E. Griffis, of which notice was given in our last issue. The Young People's Missionary Movement, which has a very large constituency, has also adopted Japan for its next mission study course, and has secured from Dr. John H. DeForest, of Sendai, the preparation of its text-book, bearing the stirring title, *Sunrise in the Sunrise Kingdom*. The book is issued in beautiful form and has

an introduction by Pres. Charles Cuthbert Hall, who speaks of the special qualifications of Dr. DeForest, through his long missionary service in Japan, for the preparation of the volume. There are eight chapters on: (1) The Country, (2) The People, (3) The Religions, (4) The First and Second Coming of Christianity, (5 and 6) Forms of Mission Work, (7) Forces at Work, and (8) The Outlook. These are followed by some valuable appendixes.

Those who know Dr. DeForest will anticipate a bright and readable volume and they will not be disappointed. The various forces that have been at work for the regeneration of the land are presented with clearness and vigor, and though much condensation has been necessary, the story is not lacking in color. While Dr. DeForest is an enthusiastic admirer of the Japanese, he is not oblivious to their faults, or to their need of the Christian faith for the development of what is fine in their national

characteristics. The gospel of Jesus Christ is needed in that empire, and already it has strongly affected the public conscience and life. Each of the eight chapters is followed by questions for study, presenting the aim of the chapter, and calling for the consideration of its details. References are also given to books and articles covering particular points, and showing how further study can be readily prosecuted. The admirable analytical index which concludes the volume will enable the reader to turn instantly to any point he may desire to investigate or recall.

Text-books are often dry, and it is difficult to make them otherwise. They may be very valuable for all that; but this volume of Dr. DeForest's, while well suited for the needs of the classroom, is readable, and has a glow about it that will suffer no one to count it as dull. We trust that its study will prove a great blessing to the thousands of young people who will turn its pages.



Notes for the Month

SPECIAL TOPICS FOR PRAYER

For the outgoing missionaries, those on the way and those soon to depart: that they may be carried safely to their several destinations, and that in the coming years they may walk worthy of this high calling which God has given them. (See page 356.)

For the Annual Meeting of the Board at Grinnell, October 11-13: that the Spirit of God may attend the deliberations, and that wisdom and courage and faith in God may mark all decisions.

That the Lord would provide for the needs of the treasury during the closing weeks of the Board's financial year. (See page 353.)

ARRIVALS IN THIS COUNTRY

- June 27. At Boston, Mrs. Thomas S. Carrington, of the Western Turkey Mission.
- July 9. At Boston, Rev. Richard C. Hastings and wife, of the Ceylon Mission.
- July 14. At San Francisco, Rev. and Mrs. Francis M. Price, of Guam, Micronesia.
- July 23. At New York, Miss Ellen M. Pierce and Miss Lucile Foreman, accompanied by Dr. Caroline Hamilton, all of the Central Turkey Mission. Miss Pierce and Miss Foreman have been compelled to return to the United States on account of the state of their health.
- July 25. At New York, Miss Mary L. Matthews, of the European Turkey Mission.
- July 29. At Oberlin, Rev. Cyrus A. Clark, of the Japan Mission.
- July 31. At New York, Miss Mary Dunning, of Mexican Mission.
- August 4. At Montreal, Dr. Thomas S. Carrington, of the Western Turkey Mission.
- August 5. At Boston, Mrs. F. C. Wellman, of the West Central African Mission.
- August 12. At New York, Rev. and Mrs. A. W. Clark, of the Mission to Austria.

DEPARTURES

- July 21. From New York, Mrs. James L. Fowle, returning to the Western Turkey Mission.
- July 23. From New York, Rev. and Mrs. Henry H. Riggs, for Harpoot, Eastern Turkey. (See page 356.)
- July 30. From New York, Miss Miriam V. Platt, returning to the Eastern Turkey Mission.
- August 6. From San Francisco, Rev. and Mrs. Charles A. Stanley, Jr. (See page 357.)
- August 11. From Boston, Rev. and Mrs. Ernest A. Yarrow, to join the Eastern Turkey Mission. (See page 356.)
- August 13. From New York, Miss Meda Hess, M.D., returning to the Central Turkey Mission.
- August 15. From Vancouver, Rev. Frank A. Lombard, returning to the Japan Mission; also Mr. D. I. Grover, for a term of service in the Doshisha. (See page 358.)

MARRIAGES

- June 9. At Hadjin, Turkey, Rev. L. O. Lee, D.D., and Miss Eula G. Bates.
- June 29. At Norwich, Conn., Rev. Charles K. Tracy to Miss May B. Sherman, both under appointment to the Western Turkey Mission.
- August 4. At Marsovan, Turkey, Mr. Dana K. Getchell to Miss Susan D. Riggs, both of the Western Turkey Mission.
- August 4. At Oneonta, N. Y., Rev. Ernest A. Yarrow to Miss Martha J. Tuckley, both under appointment to the Eastern Turkey Mission.



Donations Received in July

MAINE

Alfred, Cong. ch.	7 15
Bangor, 1st Cong. ch.	75 00
Bar Harbor, Cong. ch., for work in Harpoot,	134 14
Bath, Mrs. S. W. Cushing,	5 00
Blanchard, Mary F. Willard,	10 00
Brewer, 1st Cong. ch.	11 46
Camden, Cong. ch.	18 50
Hampden, Cong. ch.	3 68
Madison, Cong. ch.	17 33
Mt. Desert, Rev. G. E. Kinney,	10 00
Norridgewock, Friend,	5 00
Orono, Cong. ch.	2 25
Rockland, Cong. ch.	17 00
Searsport, 1st Cong. ch.	15 56
Winslow, Cong. ch.	25 00
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	357 12

NEW HAMPSHIRE

Charlestown, Cong. ch.	4 00
Chester, Cong. ch.	4 65
Concord, South ch., Member, 15;	
J. T. Sleeper, 10,	25 00
Exeter, 1st Cong. ch., 30.83; Mrs. Elizabeth S. Hall, 45 ² ,	482 83
Gilmanton, M. E. H.	10 00
Hollis, Cong. ch.	18 06
Keene, 2d Cong. ch.	19 00
Newcastle, Cong. ch., for North China, 5 00	
New London, Emma L. Maynard,	2 00
Pembroke, Cong. ch.	24 14
Peterboro, Union Evan. ch.	9 55
Portsmouth, No. Cong. ch.	401 00
Salisbury, Cong. ch.	4 53
Friend,	25 00
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Legacies.—Concord, Mary C. H. Seavey, by Charlotte A. Blake, Ex'x,	1,034 76

Legacies.—Concord, Mary C. H. Seavey, by Charlotte A. Blake, Ex'x,	6,000 00
	7,034 76

VERMONT

Essex Junction, 1st Cong. ch.	4 25
Ludlow, D. F. Coolidge,	15 00
Rochester, Cong. ch., towards support Dr. H. N. Kinnear,	18 95
Rutland, Friend of Missions,	15 00
St. Johnsbury, Rev. C. F. Morse,	15 00
Saxtons River, Cong. ch.	22 00
Springfield, Cong. ch.	6 30
Sudbury, Cong. ch., toward support Rev. E. A. Yarrow,	12 00
Tunbridge, Cong. ch., toward support C. W. Young, M.D.	7 00
Waterbury, Cong. ch., toward support Rev. John X. Miller,	11 91
West Brattleboro, Cong. ch.	17 76
Windsor, Mrs. Richard M. Hall,	1 00
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Legacies.—Barre, Mrs. H. A. Gale, by W. D. and H. A. Phelps,	286 19
Brattleboro, Miss Susan B. Salis- bury, through Center Cong. ch.	637 60
Burlington, Caroline A. Spencer, by James A. Penfield, Ex'r,	1,000 00
Coventry, B. W. Case, add'l,	1,036 00
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	2,959 79
	3,105 96

MASSACHUSETTS

Amherst, 1st Cong. ch.	1 50
Andover, Free Christian ch.	45 00
Arlington, Emily Tolman,	2 00
Auburndale, J. C. M., toward support Miss E. B. Campbell,	100 00
Beverly, Washington-st. Cong. ch.	18 00
Boston, 2d ch. (Dorchester), 194 35;	
Park-st. ch., 11 ^o ; South Evan. ch. (West Roxbury), toward support Dr. T. S. Carrington, 8.50; Eliot ch. (Roxbury), 6; Benj. F. Dewing, 100; Mrs. P. W. Abbott, 25; Mrs.	

Greenleaf, 5; A friend (Charles-town), 2,	450 85	Springfield, Olivet Cong. ch., 8.56;
Boxford, 1st Cong. ch., 46.56; In memory of Elizabeth Lamson Sawyer, 10,	56 56	Hope ch. Y. P. S. C. E., toward support Dr. W. O. Ballantine, 25; In memory of Rev. L. H. Cone and the Olivet ch., 50; Thank-offering, 50,
Braintree, Henry A. Johnson, 25 00		133 56
Brockton, Porter Evan. ch., toward support Rev. L. F. Ostrander, 500 00		Sutton, Rev. F. A. Lombard, to const. HIMSELF H. M. 100 00
Brookline, Harvard ch. 190 67		Taunton, Miss E. S. Shepard, 1 00
Cambridge, 1st Cong. ch., 407.73; Pilgrim Cong. ch., 21.67,	429 40	Townsend, Friend, 5 00
Campello, South Cong. ch., toward support Rev. H. P. Perkins, 300 00		Wakefield, Cong. ch. 64 05
Cottage City, Mrs. M. A. French and Misses B. M. and M. B. French, 15 00		Walpole, Cong. ch., 6; John A. Way, 10,
Cummington, Village Cong. ch., toward support Rev. C. T. Riggs, 14 00		Waquoit, Cong. ch. 16 00
Dalton, 1st Cong. ch., to const. REV. CALEB E. SMITH, FAYETTE A. JORDAN, Mrs. IDA M. CRISTMAN, and Mrs. ANNIE P. GRISWOLD, H. M. 400 00		Warren, 1st Cong. ch. 2 00
Dunstable Cong. ch. 29 50		Watertown, Phillips ch. 69 00
East Northfield, Mrs. Ada S. Colton, 50		Wayland, Cong. ch. 11 00
Enfield, Cong. ch., 40; Mrs. Henry M. and Miss Marion A. Smith, 5, 45 00		Wellesley, Cong. ch., toward support Rev. J. C. Perkins, 25 00
Fall River, Clinton V. S. Remington, 10 00		Wellesley Hills, Cong. ch., toward support Rev. J. C. Perkins, 15; One of a multitude, 2,
Fitchburg, Rollstone Cong. ch., 49.43; Chas. T. Woodbury, 40; Miss L. E. Rice, 2, 91 43		Wenham, Cong. ch. 17 00
Foxboro, Bethany Cong. ch., toward support Rev. W. H. Sanders, 16 89		West Barnstable, Cong. ch. 7 00
Freetown, Cong. ch. 4 00		Westboro, Arthur A. Winsor, 3 00
Gloucester, Trinity Cong. ch., 75; Mrs. Reuben Brooks, 10; Mary Brooks, 2, 87 00		West Boxford, Cong. ch. 3 22
Great Barrington, 1st Cong. ch., 40.55; Mrs. Mary N. Walker, 5, 45 55		West Boylston, 1st Cong. ch. 37 40
Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry, 200 00		West Springfield, Park-st. Cong. ch. 17 09
Hatfield, Cong. ch. 51 81		Whitinsville, A missionary, 25 00
Holbrook, Winthrop ch., to const. Rev. WM. W. DORNAN, H. M. 109 64		Worcester, M. Rosalie Goddard, 1 00
Holyoke, 2d Cong. ch., 73.23; John K. Judd, 25, 98 23		_____, Friend, for higher education, 300 00
Hopkinton, Cong. ch. 25 00		Zulu Mission, 50 00
Hubbardston, Cong. ch. 12 75		_____, C. A. S. 40 00
Hudson, Cong. ch. 8 35		_____, B. D. F. 10 00
Leicester, 1st Cong. ch. 19 42		_____, Cape Cod, 50 —5,326 34
Leominster, Cong. ch., toward support Rev. Enoch Bell, 40; Mrs. C. B. Wheelock, 10, 50 00		<i>Legacies.</i> —Arlington, Maria E. Ames, by Elihu G. Loomis, Ex'r, add'l, 125 00
Lexington, Hancock Cong. ch. 75 00		Greenfield, Mrs. Sybella W. Eastman, by L. J. Gunn, Ex'r, 500 00
Lincoln, Mrs. M. S. Rice, 2 00		Newton, Mrs. Elizabeth L. Rand, less expenses, 594 00
Littleton, Cong. ch. 12 00		Northampton, Numar Clark, add'l, 28 00
Longmeadow, Friend, 25 00		Springfield, Levi Graves, by D. W. Wells, Trustee, add'l, 50 00
Lunenburg, Cong. ch. 13 00		Westfield, Norman T. Leonard, by Harold P. Mosely, add'l, 425 75 —1,722 75
Lynn, Central Cong. ch., 50; 1st ch. of Christ, 5, 55 00		7.049 09
Malden, 1st Cong. ch. 269 35		RHODE ISLAND
Mansfield, Cong. ch., 18.10, and Cong. Sab. sch., 13.06, both toward support Rev. W. H. Sanders, 31 16		Chepachet, Cong. ch. 25 00
Marion, Friend, 1 00		Providence, Central Cong. ch., 945.99;
Medway, Mrs. E. M. Metcalf, 25		Beneficent Y. P. S. C. E., for native worker in India, 5; In memory of G. E. L., 25, 975 99 —1,000 99
Melrose, Friend, 4 00		
Middleboro, J. H. Copeland, 5 00		
Millbury, 1st Cong. ch., 69.94; 2d Cong. ch., toward support Rev. E. C. Partridge, 32.85, 102 79		CONNECTICUT
New Bedford, Lot H. Gibbs, Thank-offering, 10 00		Bridgeport, Rev. Henry Blodget, D.D., to const. HANNAH T. and SARAH EMMELINE BUCK, H. M. 200 00
New Salem, Cong. ch. 6 00		Canaan Pilgrim Cong. ch. 51 44
North Brookfield, 1st Cong. ch., H. M. N. 5 00		Chaplin, Cong. ch. 12 00
North Falmouth, Cong. ch. 11 00		Chester, Cong. ch. 67 00
North Wilbraham, Grace Union Cong. ch. 22 99		Cornwall, Cong. ch. 5 00
Petersham, Cong. ch. 86 91		Danielson, Westfield Cong. ch. 29 45
Pittsfield, Pilgrim Memorial Cong. ch., for native preacher, Pao-ting-fu, 25; Mrs. S. G. Colt, 10, 35 00		East Hampton, Cong. ch. 15 07
Sandisfield, 1st Cong. ch. 5 00		East Haven, Cong. ch., for Mt. Silinda school, 13 00
Scituate, Cong. ch. 10 00		Hartford, Mrs. J. W. Cooke, 25; Eliza F. Mix, 2, 27 00
Sharon, Cong. ch. 30 68		Ivoryton, Elizabeth A. Northrop, 300 00
Shrewsbury, Cong. ch. 16 00		Jewett City, 2d Cong. ch. 9 00
Southampton, Cong. ch. 47 32		Lebanon, Exeter Cong. ch. (Leonard Bridge), 14 22
South Hadley, Friend, 1 00		Litchfield, 1st Cong. ch. 61 33
South Hadley Falls, Cong. ch. 27 42		Meriden, 1st Cong. ch., 200; Center Cong. ch., 50, 250 00
Spencer, Y. W. Mission Club, for student, Samokov, 8 00		Middletown, 1st Cong. ch., toward support missionary, 43 08
		Naugatuck, Anna H. DeVoir, 5 00
		New Hartford, North Cong. ch. 50 00
		New Haven, Plymouth Cong. ch., 15.98; Danish Cong. ch., 12.40; Margaret H. Fisher, 25, 53 38
		New London, 1st ch. of Christ, toward support Rev. C. N. Ransom, 81.90; do., Cong. Sab. sch., Prim. Dept.,

for do., 2.84; Mrs. R. C. Learned, 25,	109 74
New Milford, Mrs. George Hine,	10 00
North Branford, Cong. ch.	3 53
Northfield, Cong. ch.	5 82
Northford, Cong. ch.	8 00
North Woodbury, Cong. ch.	21 56
Norwich, Broadway Cong. ch., toward support Rev. J. D. Davis,	1,100 00
Old Saybrook, Cong. ch.	9 02
Plymouth, George Langdon,	15 00
Pomfret, Cong. ch.	10 00
Pomfret Center, 1st Cong. ch.	50 00
Riverton, Cong. ch.	3 00
Salsbury, Cong. ch., toward support Dr. F. D. Shepard,	35 00
Seymour, Cong. ch.	11 31
Southington, Cong. ch.	44 33
South Norwalk, Cong. ch., toward support Dr. H. L. Underwood,	365 00
South Windsor, "White Guards," for medical work,	1 00
Stafford Springs, Cong. ch.	26 17
Taftville, Cong. ch.	9 00
Talcottville, Y. P. S. C. E., for native preacher, India,	10 00
Thomaston, 1st Cong. ch.	14 68
Thompson, Cong. ch.	25 26
Westbrook, Friend,	15
West Hartford, 1st ch. of Christ, to- ward support Rev. H. G. Bissell, 220; M. O. Richards, ⁵	225 00
Wethersfield, Y. P. S. C. E., for work in Japan,	80 00
Winchester, Cong. ch.	2 50
Windham, Cong. ch.	14 98
Winsted, Mrs. H. A. Russell, Friend,	1 00
—, Friend,	500 00
<i>Legacies.</i> — Bridgeport, Mary W. Beardsley, by Morris B. Beards- ley, Ex'r,	3,030 00
Cheshire, Samuel Hitchcock, add'l ¹ , 66 72	—3,096 72
	7,013 74

NEW YORK

Albany, Mrs. E. T. Strong,	30 00
Angola, Miss A. H. Ames, 5; Rev. G. G. Henshaw, 1,	6 00
Antwerp, Cong. ch.	13 15
Baiting Hollow, Cong. ch., 5.33;	
Calverton Branch, Cong. ch., 67;	6 00
Bangor, Cong. ch., of which 10 from Truman Adams,	17 78
Binghamton, 1st Cong. ch., toward support Rev. W. M. Zumbro,	178 18
Brooklyn, United Cong. ch.	47 18
Brooklyn Hills, Pilgrim Cong. ch.	8 00
Buffalo, Pilgrim Cong. ch., 10; Mrs. Arthur C. C. Pollard, 5,	15 00
Clifton Springs, Rev. and Mrs. S. J. Humphrey,	25 00
Columbus, Cong. ch.	4 75
Jamesport, Cong. ch.	4 75
Massena, Cong. ch.	6 00
Mt. Sinai, Cong. ch.	12 67
New Haven, Y. P. S. C. E., toward support Rev. J. D. Taylor,	3 00
New York, Christ ch., A friend, 30; Camp Memorial Cong. ch., for na- tive preacher, Madura, 7.50; Marie B. Poole, for native worker in India, 35; Alfred A. L. Bennett, 10; A friend, 1,	83 50
Oswego Falls, Y. P. S. C. E., toward support Rev. J. D. Taylor,	10 00
Riverhead, Sound-av. Cong. ch.	20 41
Syracuse, Geddes Cong. ch.	21 00
Union Valley, Cong. ch.	3 00
Wading River, Cong. ch.	5 14
—, Friend,	20 00
<i>Legacies.</i> — Prattsburg, Rebecca Waldo, by J. S. Parker, Ex'r,	540 51

NEW JERSEY

Asbury Park, 1st Cong. ch.

PENNSYLVANIA	
Centerville, Cong. ch.	9 75
Duquesne, Bethlehem Slavonic Cong. ch.	5 00
Ebensburg, North Cong. ch.	7 40
Mahanoy City, Bethel Cong. ch.	5 25
Montrose, Mrs. Edwin Lathrop,	1 00
Philadelphia, Central Cong. ch., 360; Rev. E. F. Fales, 10; Harold Goodwin, 5; Miss Lilla M. Har- mon, 5,	380 00
Ridgway, 1st Cong. ch., to const., with previous donations, ARCHIE DEAN SWIFT and REV. CHAS. WILLIAM HAWKINS, H. M.	82 70
Scranton, Puritan Cong. ch.	5 00
Taylor, Cong. ch.	1 00
Williamsport, 1st Cong. ch.	11 91
	—509 01
VIRGINIA	
Begonia, Bethlehem Cong. ch.	9 52
FLORIDA	
Georgiana, Mrs. Mary C. Munson,	10 25
Interlachen, Cong. ch.	2 10
Philips, Cong. ch., Mrs. A. L. Merrill,	3 00
	—15 35
ALABAMA	
Talladega, Miss A. E. Farrington,	1 00
LOUISIANA	
Jennings, Y. P. S. C. E., 55, and Jr. do., 25, of 1st Cong. ch., for native work in India,	80 00
Monroe, H. Kindermann,	2 00
	—82 00
TENNESSEE	
Bonair, Cong. ch. and others,	6 70
East Lake, Cong. ch.	28 00
Memphis, Strangers' 1st Cong. ch.	18 73
	—53 43
INDIANA	
Brazil, Friend,	1 00
MISSOURI	
Honey Creek, Cong. ch.	1 00
Kansas City, 1st Cong. ch.	64 36
Lebanon, 1st Cong. ch.	19 20
St. Louis, Pilgrim Cong. ch., 90, 1st Cong. ch., toward support Dr. C. E. Clark, 82; Immanuel Cong. ch., 5,	177 00
Thayer, Friend,	1 00
Webster Groves, 1st Cong. ch.	12 83
	—275 39
OHIO	
Akron, West Cong. ch.	65 00
Ashtabula, 2d Cong. ch.	26 92
Austinburg, Cong. ch.	5 80
Berea, Mr. and Mrs. Fred Brown,	3 00
Chesterland, Cong. ch.	3 50
Cincinnati, Rev. and Mrs. Mahn,	2 00
Cleveland, Cyril Cong. ch., 10; Lake View Cong. ch., 5; Julia M. Torrey,	
25; H. C. Haydn, 10,	50 00
Columbus, Eastwood Cong. ch.	35 00
Defiance, T. B. Goddard,	200 00
Eagleville, Cong. ch.	3 00
Hudson, Cong. ch.	30 24
Lodi, 1st Cong. ch.	1 00
Madison, Central Cong. ch.	8 93
Mansfield, 1st Cong. ch.	86 76
Marysville, Cong. ch.	10 93
Mt. Vernon, 1st Cong. ch.	25 00
Norwalk, E. J. Goodsell,	1 00
Oberlin, 1st Cong. ch., 150.55; 2d Cong. ch., 46.20; Mrs. L. G. B.	
Hills, 10; Mrs. M. C. Thompson and Miss Rose M. Thompson, 5,	211 75
Painesville, Union Cong. ch.	1 00
34 52	

Toledo, 1st Cong., ch., toward support
Mrs. M. M. Webster, 282; Plym-
outh Cong., ch., 5, 287 00
Windham, Mrs. J. F. Johnson, 100 00
Youngstown, John J. Thomas, toward
support students, and to constitute
HIMSELF, H. M. 110 00—1,267 83

ILLINOIS

Aurora, E. E. Bouslough, 140 00
Austin, Frank F. Hill, 3 00
Batavia, Cong. ch. 50 10
Brimfield, Friend, 1 00
Chicago, 1st Cong. ch., 32.75; Rev.
Simeon Gilbert, D.D., 20; C. P.
Van Inwegen, 5, 57 75
Clifton, Cong. ch. 2 67
Creston, Cong. ch. 7 97
Delavan, R. Hoghton, toward support
Rev. W. P. Sprague, 25, and Rev.
Wm. Wallace, 25, 50 00
Downer Grove, Cong. ch. 10 70
Elgin, G. P. Lord, 50 00
Eminion, Cong. ch. 5 00
Evanson, 1st Cong. ch., toward sup-
port Rev. D. C. Greene, 75 00
Geneseo, Friend, 1 00
Glencoe, Cong. ch. 36 10
Granville, A. L. Anderson, 2 00
Homer, Cong. ch. 17 70
Joy Prairie, M. P. 25 00
Kirkland, Alto Lucas, 1 00
Loda, Miss N. E. Slocum, 25 00
Marseilles, Mrs. H. E. Baughman, 100 00
Mattoon, 1st Cong. ch. 36 00
Mazon, Park-st. Y. P. S. C. E., for
native preacher, Madura, 12 00
Mendon, Cong. ch. 15 00
Oak Park, 1st Cong. ch., toward sup-
port Dr. W. A. Hemingway, 7 50
Plymouth, Friend, 2 00
Ravenswood, Cong. ch. 75 00
Rio, Cong. ch. 18 50
Rockford, J. W. Briggs, 10 00
Roscoe, Mrs. M. A. Ritchie, 10 00
Roseville, Mr. and Mrs. L. C. Axtell, 200 00
Sandoval, Cong. ch. 2 82
Sterling, J. K. Chester, 15; C. A.
Wetherbee, 1, 16 00
Sycamore, Estate of Henry Wood, for
orphans in school in India, 20 00
Victoria, Mrs. E. Coleman, 2 00
West Chicago, W. P. Wheeler, 1 00
Winnebago, W. H. Nevens, 5 00—1,093 81

MICHIGAN

Armadada, Cong. ch. 16 20
Calumet, Chas. W. Niles, * 10 00
Grand Blanc, Edward Parsons, 1 00
Grand Rapids, V. A. Wallen, 10 00
St. Clair, Cong. ch. 9 40
South Haven, C. J. Monroe, 1;
Friend, 1, 2 00
Standish, Cong. ch. 2 00
Ypsilanti, Cong. ch. 25 00—75 60
Legacies.—Kalamazoo, Mrs. Mary
Latta, by Mrs. Mary E. Gates,
Trustee, 100 00
175 60

WISCONSIN

Amacoy Lake, Cong. ch. 1 37
Apollonia, Cong. ch. 1 30
British Hollow, Cong. ch. 4 00
Bruce, Cong. ch. 1 21
Clinton, 1st Cong. ch. 48 75
Depere, Cong. ch. 15 00
Elder Creek, Cong. ch. 1 52
Kenosha, T. Gillespie, 10 00
Lake Geneva, 1st Cong. ch. 33 00
Potosi, Cong. ch. 11 00
Racine, Mrs. Canfield Smith, 25;
Mary Johnson, 10, 35 00
Rhinelander, Cong. ch. 6 00
River Falls, Cong. ch. 19 00

Shiocton, Cong. ch. 11 50
Washburn, Cong. ch. 3 75
Whitewater, Cong. ch. 16 39
Withee, Cong. ch., for native work in
India, 8 00—226 79

IOWA

Ames, Mrs. J. L. Hutchison, 1 00
Anamosa, Cong. ch. 18 00
Carnforth, Cong. ch. 3 40
Danville, Cong. ch. 35 00
Dinsdale, Mrs. Thomas Bicket, 1 00
Dubuque, Geo. H. Brown, 50
Eldora, C. McKeen Duren, 5 00
Grinnell, Cong. ch., toward support
Rev. E. E. Aiken, 296 41
Iowa City, Arthur Fairbanks, 20;
Mrs. W. E. Ijams, 1; C. D. Cochran,
.20, and G. H. Cochran, .20, 21 40
Lake View, Cong. ch. 6 75
Montour, Friend, 500 00
Mt. Pleasant, Cong. ch. 1 25
Muscatine, 1st Cong. ch. 15 72
Oelwin, L. D. Platt, 5 00
Sibley, 1st Cong. ch. 9 53
Sioux City, 1st Cong. ch., toward sup-
port Rev. and Mrs. H. M. Irwin, 50 00
Templeton, Cong. ch. 1 75—971 71

MINNESOTA

Alexandria, C. H. Raiter, 10 00
Cottage Grove, J. T. Furber, 2 00
Freeborn, Cong. ch. 4 00
Freedom, Cong. ch. 3 00
Hopkins, C. H. Hill, 2 00
Lake City, W. F. Wilson, 50
Mankato, Cong. ch. 3 65
Marshall, Cong. ch. 8 10
Minneapolis, Plymouth Cong. ch.,
toward support Rev. and Mrs.
Alden H. Clark, 100; 1st Cong.
ch., 10; Dr. Edward J. Brown, 25;
Lora Hollister, 5, 140 00
Moorehead, 1st Cong. ch. 20 15
Plainview, Cong. ch. 16 50
St. Paul, Anson Blake (St. Anthony
Park), 50; J. D. Humphrey, 5;
M. L. Fales, 1; Frank M. Joslin, 1, 57 00
Sleepy Eye, Union Cong. ch. 29 00
Winona, William H. Laird, 100 00—395 90
Legacies.—Duluth, Lydia H. Roe,
by Daniel H. and Lydia E. Roe,
and Sarah Roe Lovett, Ex'rs, 500 00
895 90

KANSAS

Alma, Cong. ch. 7 24
Clay Center, Clarence Eastman Me-
morial Cong. ch. 2 00
Eureka, V. P. S. C. E., for native
teacher, Western Turkey, 12 50
Ottawa, 1st Cong. ch. 12 25
Stockton, J. W. Noyce, 1 00
Wellington, Y. P. S. C. E., for native
catechist, Madura, 8 00—42 99

NEBRASKA

Ainsworth, Cong. ch. 15 00
Aurora, 1st Cong. ch., Ladies' Miss.
Soc., for native teacher, 35; Mrs.
Julia B. Hainer, 3.05, 38 05
Brunswick, Cong. ch. 2 00
Doniphan, Mrs. Sarah E. Somers, 1 00
Friend, Through Rev. Sydney Strong, 10 00
Hastings, Mrs. J. B. Campbell, 1 00
Keystone, Cong. ch. 10 75
Leigh, Mr., Mrs., and Miss Bayer, 1 50
Omaha, Hillside Cong. ch. Aid Soc. 4 00
Palisade, Cong. ch. 2 05
Seneca, Cong. ch. 1 35
Verdon, J. M. and Jennie Robertson, 1 50
Wahoo, Cong. ch. 8 00
Willowdale, Cong. ch. 4 30—100 50

CALIFORNIA

Bakersfield, Cong. ch.	2 25
Mills College, Mrs. C. T. Mills,	25 00
Oakland, 1st Cong. ch., toward sup-	
port Rev. S. L. Gulick,	200 00
Pasadena, 1st Cong. ch.	14 75
Santa Rosa, Cong. ch., K. E. Soc.	5 00
	—247 00

OREGON

Portland, Hassalo-st. Cong. ch.	5 22
Sheridan, Cong. ch.	1 10
	—6 32

COLORADO

Beulah, Geo. Johnston,	10 00
Colorado Springs, 1st Cong. ch., to-	
ward support Rev. H. Fairbank,	
202.48; Philo C. Hildreth, 5,	207 48
Pueblo, Mr. and Mrs. T. S. Mason,	1 00
	—218 48

WASHINGTON

Seattle, Pilgrim Cong. ch.	3 75
South Bend, 1st Cong. ch.	2 15
	—5 90

NORTH DAKOTA

Fort Berthold, Cong. ch., Woman's	
Miss. Soc.	
	4 25

SOUTH DAKOTA

Armour, Cong. ch., 5; Susanna	
Marsh, 1,	6 00
Canton, N. C. Nash and son,	1 50
South Shore, Cong. ch.	2 25
Vermillion, 1st Cong. ch.	36 45
Wessington Springs, Cong. ch.	6 00
	—52 20

MONTANA

Billings, Y. P. S. C. E., toward sup-	
port C. C. Fuller,	10 00

IDAHO

Mount Home, Cong. ch.	
	3 55

OKLAHOMA

North Enid, Ger. Zion Cong. ch.	3 65
Okarche, Rev. J. M. Evans,	1 21
	—4 86

FOREIGN LANDS AND MISSIONARY STATIONS

Austria, Prague, Tranteman ch., 1.03;	
Bystrey ch., 5.35; Prague ch., 19.57;	
Ladz. ch., Russia, 4.12; Husinec	
ch., 2.06; Skalitz ch., 41; Mrs. H.	
from Zebrak, 41, all for China;	
through paper, <i>Betanie</i> , 43.67,	
	76 62

ST. PAUL'S INSTITUTE

Income and contributions received,	
	630 00

MISSION WORK FOR WOMEN

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston,
Treasurer

For sundry missions in part,	13,276 88
For furnishing Girls' School building	
at Diong-loh,	150 00
For rent, Girls' School, Chihuahua,	120 00
For property adjacent to Girls' School	
Sivas,	1,320 00
For repairs, Girls' School, Sivas,	110 00
	—14,976 88

Donations

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR

Mrs. S. E. Hurlbut, Evanston, Illinois,
Treasurer 6,000 00

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Treasurer 586 72

MISSION SCHOOL ENTERPRISE

NEW HAMPSHIRE.—Pembroke, Y. P. S. C. E.

3 00

VERMONT.—Essex Junction, 1st Cong. Sab. sch.

10 65

MASSACHUSETTS.—Cambridge, Sab. sch. of 1st ch. (Congregational), 16.80; Everett, Mystic Side Y. P. S. C. E., 5.55; New Braintree, Cong. Sab. sch., 12.54; Peterham, Y. P. S. C. E., 25,

59 89

CONNECTICUT.—Bloomfield, Y. P. S. C. E., 5; New London, Sab. sch. of 1st ch. of Christ, 12.11; Woodstock, 1st Cong. Sab. sch., 10,

27 11

NEW YORK.—Buffalo, Fitch Memorial Sab. sch., 8.75; Sherburne, 1st Cong. Sab. sch., 18.41,

27 16

NORTH CAROLINA.—Troy, Cong. Sab. sch.

1 50

OHIO.—Toledo, Washington-st. Cong. Sab. sch.

5 00

ILLINOIS.—Mendon, Cong. Sab. sch.

10 00

MICHIGAN.—Butternut, Y. P. S. C. E., 3.70; Grand Rapids, Y. P. S. C. E. of Baker Memorial ch., 3; Romeo, 1st Y. P. S. C. E., 5,

11 70

WISCONSIN.—Plymouth, Cong. Sab. sch.

6 38

Iowa.—Cedar Rapids, Bethany Cong. Sab. sch.

2 15

CALIFORNIA.—Whittier, Cong. Sab. sch.

6 04

SOUTH DAKOTA.—Hudson, Cong. Sab. sch.

10 00

180 58

FOR SUPPORT OF YOUNG MISSIONARIES

MISSOURI.—St. Louis, Hyde Park Y. P. S. C. E., for DeForest Fund,

5 00

ILLINOIS.—Abingdon, Y. P. S. C. E., 5; Chicago, Ewing-st. Y. P. S. C. E., 5; Dundee, Y. P. S. C. E., 10; Tonica, do., 10, all for MacLachlan Fund,

30 00

MICHIGAN.—Moline, Dorr Y. P. S. C. E., 10; Port Huron, 25th-st. Y. P. S. C. E., 6; Sheridan, Y. P. S. C. E., 6.45, all for Lee Fund,

22 45

Iowa.—Clear Lake, Y. P. S. C. E., 10; Osage, do., 15; Salem, do., 5, all for White Fund,

30 00

MINNESOTA.—Brainerd, People's Y. P. S. C. E., 1; Glenwood, do., 5, both for Haskell Fund,

6 00

NEBRASKA.—Crawford, Y. P. S. C. E., 7.25; Harbine, do., 3.70, both for Bates Fund,

10 95

104 40

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS

NEW HAMPSHIRE.—Rindge, Y. P. S. C. E., for student, St. Paul's Institute, Tarsus,

50 00

VERMONT.—Bethel, Cong. ch., for use of Dr. H. N. Kinne, 8.81; Northfield, Y. P. S. C. E., for orphan, care Rev. L. S. Gates, 20,

28 81

MASSACHUSETTS.—Amherst, 2d Y. P. S. C. E., for school work, care Rev. H. K. Wingate, 6.10; do., Friend, for Adana medical work, 10; Andover, South Cong. Sab. sch., for school, care Miss M. L. Graffam, 20; do., Emma L. Ward, for work, care Rev. E. C. Partridge, 1; Attleboro, Ann E. Shorey, for pupil, care Mrs. M. L. Sibley, 25; East Northfield, Miss E. S. Hall, for pupil, care Mrs. E. S. Hume, 25; Holyoke, Y. P. S. C. E. of Grace ch., for Boys'

Donations

395

Boarding Sch., Ing-hok, 2.50; Melrose, Y. P. S. C. E., for work, care Rev. R. A. Hume, 15; West Medway, Cong. Sab. sch., for pupil, care Miss M. L. Daniels, 12.50; West Somerville, Ladies' Miss. Soc., for Thes. Orph. and Indus. Sch., through Ellen M. Stone, 20; Whitinsville, estate W. H. Whitin, 500, and Arthur F. Whitin, 500, toward new church, Ahmednagar; Worcester, Hope ch., for native preacher, Foochow, 20; do., Plymouth Sab. sch., Mrs. J. C. Berry's class, for Factory Girls' Home, Matsuyama, 3.

RHODE ISLAND. — Pawtucket, Park-pl. ch., for Adana Boys' High School, 3.70; Potter Hill, Sab. sch. Assoc., for Adana Boys' High School, 3; Westerly, Sophia W. Williams, for do., 50; do., Alex. Aitkin, for do., 5.

CONNECTICUT. — Kensington, Y. P. S. C. E., for work, care Rev. and Mrs. E. H. Smith, 10; Norfolk, do., for work, care Rev. G. M. Rowland, 10, and Edward Spring, for work, care Mrs. G. M. Rowland, 24; Woodstock, 1st Y. P. S. C. E., for Boys' Boarding School, Ing-hok, 9.

NEW YORK. — Briar Cliff Manor, Y. P. S. C. E., for student, Euphrates College, 35; Rome, Presb. ch., for Tarsus ch. Building Fund, 5; Salamanca, Cong. ch., for pupil, care Rev. L. P. Peet, 22.50; Savannah, Y. P. S. C. E., for Bible-woman, care Rev. C. A. Nelson, 7.50.

PENNSYLVANIA. — Philadelphia, S. D. Jordan, for Lend-a-hand Fund, Ceylon,

TENNESSEE. — Chattanooga, 1st Cong. ch., colored, for Thes. Orph. and Indus. Sch., through Ellen M. Stone,

TEXAS. — Dallas, Central Cong. Sab. sch., H. L. Ransom's class, for work, care Rev. B. K. Hunsberger,

INDIANA. — East Chicago, Jun. Y. P. S. C. E., for pupil, care Rev. and Mrs. Thomas Gray,

OHIO. — Cleveland, ch. of the Epiphany, for pupil, care Dr. C. D. Ussher, 25; Hudson, S. E. Rideout, for use of H. Frances Parmelee, 5; Oberlin, A. M. Loveland, for student, care Rev. I. M. Channon, 10; Youngstown, John J. Thomas, for native helper, care Rev. C. W. Kilbon, 30,

ILLINOIS. — Chicago, St. Paul's Union ch., Longwood, for work, care Rev. W. S. Ament, 25; do., Grace Cong. Sab. sch., J. A. Werner's class, for native helper, care Rev. H. G. Bissell, 12.50; do., Ger. Trinity ch., for work, care Rev. D. W. Learned, 2; do., Mr. and Mrs. J. A. Werner, for native helper, care Rev. H. G. Bissell, 10; Peoria, Mrs. M. F. Bryner, for work, care Miss E. C. Clarke, 1; Thawville, Jun. Y. P. S. C. E., for pupil, care Rev. R. Winsor, 10,

MICHIGAN. — Ann Arbor, Edwin C. Goddard, for Adana medical work, 40; Grand Blanc, Y. P. S. C. E., for medical work at Harpoort, 5; Grand Rapids, Park ch. Sab. sch., 18.75, and Y. P. S. C. E., 7.50; do., South ch. Y. P. S. C. E., 8.75; do., Plainfield-av. Y. P. S. C. E., 15; do., East-st. Y. P. S. C. E., 3; do., Parker Memorial Y. P. S. C. E., 1.50; do., Smith Memorial Three O'Clocks, 50; do., Plymouth Y. P. S. C. E., 4, all for work in Smyrna; Hudson, Cong. ch., for pupil, care Miss Belle Nugent, 10; Monroe, Anna M. Ferris, for work, care Mrs. M. E. Bissell, 10; Owosso, Mrs. Julia F. Sharts, for Ponasang Hospital, 5,

IOWA. — Marshalltown, J. G. Brown, for native worker, care Rev. J. P. McNaughton, 30; Tabor, Y. W. C. A. Tabor College, for pupils, care Miss E. M. Chambers, 30,

MINNESOTA. — Minneapolis, Lora Hollister, for Widows' Home, care Miss A. Abbott, NEBRASKA. — Sutton, Ger. Y. P. S. C. E., for work, care Rev. D. W. Learned,

CALIFORNIA. — Bakersfield, Cong. ch., for pupil, Marathi, 10; San Francisco, 1st

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THE NEW MISSIONARY VESSEL

MAINE.—Bath, Central Cong. Sab. sch., .380; Ellsworth, Mrs. Maria Black Perry, .50, and Mary H. Black, .50; Orrington, Cong. Sab. sch., .320; So. Windham, do., .60; Veazie, Union Cong. Sab. sch., .302; Waterville, Cong. Sab. sch., .10.24; Winslow, do., .380.

NEW HAMPSHIRE.—Bath, Laura S. Conant, .10, and Mabel S. Conant, .10; Lee, Cong. Sab. sch., .2; Nelson, do., .320; Wilton, Agnes Weaver, .10.

VERMONT.—Bellows Falls, 1st Cong. Sab. sch., .240; Brandon, Cong. ch., .100; Danby, Cong. Sab. sch., .2; East Hardwick, do., .5; Irasburg, do., 1; Peacham, do., .580; Waitsfield, do., .340; West Brattleboro, do., 1.

MASSACHUSETTS.—Auburndale, Cong. Sab. sch., .71.60; Bedford, do., .5; Boston, Pilgrim Cong. Sab. sch. (Dorchester), .70.40; do., .50; Evan, Sab. sch. (West Roxbury), .20.80; do., Roslindale Cong. Sab. sch., .10.10; do., Norwegian Cong. Sab. sch., .55.00; do., Village Cong. Sab. sch. (Dorchester), .2; do., Central Cong. Sab. sch. (Dorchester), .110; Cambridge, Wood Memorial Cong. Sab. sch., .13.50; Chat-ham, Cong. Sab. sch., .560; Chelsea, Waldo R. Mason, .10; Foxboro, Bethany Cong. Sab. sch., .20; Gilbertville, Trin. Cong. Sab. sch., .20.50; Granby, Cong. Sab. sch., .3; Haverhill, Center Cong. Sab. sch., .20; do., 4th Cong. Sab. sch., .6; do., Riverside Cong. Sab. sch., .50; Hinsdale, by G. T. Plunkett, 1; Holyoke, Grace Y. P. S. C. E., .250; Lynn, 1st Cong. Sab. sch., .20; Malden, Maplewood Cong. Sab. sch., .6; Manchester, Cong. Sab. sch., .60; Medfield, do., .10; Melrose Highlands, Cong. Sab. sch., Int. Dept., .340; Monson, Cong. Sab. sch., .120; Newton Center, John Alden Plimpton and Henry Adams Plimpton, .120; Newton Highlands, Cong. Sab. sch., .30; Northampton, 1st Cong. Sab. sch., Prim. Dept., .150; No. Beverly, Carrie A. Nutter, 1; Northboro, Cong. Sab. sch., Prim. Dept., .353; Oxford, Cong. Sab. sch., .430; Richmond, do., .10.70; Salem, Tab. Cong. Sab. sch., Prim. Dept., .80; Sharon, Cong. Sab. sch., .840; Shelburne Falls, do., .670; So. Natick, do., .160; Stockbridge, 1st Cong. Sab. sch., .10; Warren, Cong. Sab. sch., .14; Wellfleet, do., .160; Westfield, 1st Cong. Sab. sch., .11.95; West Somerville, Cong. Sab. sch., .875; West Springfield, Park-st. Cong. Sab. sch., .3; Weymouth Heights, Old North Cong. Sab. sch., .1; Winchendon, No. Cong. Sab. sch., .12.10; Winthrop, Cong. Sab. sch., .270; Worcester, People's Cong. Sab. sch., .5.

RHODE ISLAND.—Central Falls Cong. Sab. sch.

CONNECTICUT.—Bridgeport, Lois M. Bangs and Carleton B. Bangs, 1; Bristol, 1st Cong. Sab. sch., .540; Centerbrook, Cong. Sab. sch., .10; Ellsworth, do., .312; Fairfield, 1st Cong. Sab. sch., .610; Falls Village, Cong. Sab. sch., .20; Green's Farms, do., .6; Hanover, Jun. C. E. Soc., .6; New Britain, South ch. Jun. C. E. Soc., .10; New Haven, Dwight-pl. Cong. Sab. sch., Jun. Dept., .20; New London, Sab. sch. of 1st ch. of Christ, Prim. Dept., .283; Putnam, 2d Cong. Sab. sch., .13.90; do., Cong. Sab. sch., .140; Sharon, 1st Cong. Sab. sch., .2; Stamford, Cong. Sab. sch., .750; Sound Beach, 1st Cong. Sab. sch., .10; Thomaston, Cong. Sab. sch., .12; Windsor Locks, do., .1; Woodbury, 1st Cong. Sab. sch., .4.

NEW YORK.—Binghamton, 1st Cong. Sab. sch., .15.90; Brooklyn, Bushwick-av. Cong. Sab. sch., .525; Buffalo, through Lucia A. Demond, .40; Greene, Alice C. Keeler, .20,

NEW JERSEY.—Little Ferry, Eng. Evan.

	Cong. Sab. sch., .250, and Ger. Evan.	
	Cong. Sab. sch., .250,	5 00
	PENNSYLVANIA.—Ridgway, 1st Cong. Sab. sch.	14 55
	DISTRICT OF COLUMBIA.—Washington, 1st Cong. Sab. sch.	22 80
	GEORGIA.—Athens, Rev. L. S. Clark,	50
25 66	FLORIDA.—Lake Helen, 1st Cong. Sab. sch., 1; St. Petersburg, Cong. Sab. sch., .70,	
	MISSOURI.—Old Orchard, Cong. Sab. sch., .550; Riverdale, do., .140; St. Joseph, Tab. Cong. Sab. sch., .13.90; St. Louis, Fountain-pk. Cong. Sab. sch., .20,	40 80
5 50	OHIO.—Aurora, Cong. Sab. sch., .740; Austinburg, do., .510; Chatham, do., .30; Cincinnati, Columbia, Cong. Sab. sch., .330; Cleveland, Euclid-av. Cong. Sab. sch., Prim. Dept., .721; do., Mizpah Cong. Sab. sch., .350; Greenwich, Cong. Sab. sch., .10.57; Oberlin, 1st Cong. Sab. sch., .21.46; Springfield, do., .20,	78 84
120 60	ILLINOIS.—Cambridge, Cong. Sab. sch., .150; Carpentersville, W. H. Wilbur, 5; do., J. D. Wyckoff, 1; Chicago, Cong. Sab. sch., Nellie Johnson's class, .230; do., 1st Cong. Sab. sch., .120; Dover, Cong. Sab. sch., .5; Godfrey, do., .790; Granville, do., .12.75; La Grange, Lawrence Wilferth, .10; Mattoon, 1st Cong. Sab. sch., .15; Moline, 1st Cong. Sab. sch., .5; Peoria, do., .20; Sycamore, Estate of Henry Wood, .5,	81 75
	MICHIGAN.—Alpine and Walker, Cong. Sab. sch., .520; Hudson, 1st Cong. Sab. sch., 7; Kalkaska, do., .550; Olivet, do., .630; Whitehall, Jun. C. E. Soc., .120,	25 20
	WISCONSIN.—Kingston, Cong. Sab. sch., .280; Menasha, do., .250; Mukwonago, do., .5; Stoughton, through Anne B. Sewell, .50,	10 80
	IOWA.—Baxter, Cong. Sab. sch., .260; Grandview, do., .250; Iowa Falls, do., .3,	8 10
	MINNESOTA.—Brainerd, People's Cong. Sab. sch., .4; Minneapolis, Park-av. Cong. Sab. sch., .11.25,	15 25
	KANSAS.—Dry Creek, Cong. Sab. sch., .4; Kansas City, 1st Cong. Sab. sch., .11.60; Longton, _____, .20; Strong City, Cong. Sab. sch., .280; Wakefield, do., .5,	23 60
	NEBRASKA.—Columbus, Cong. Sab. sch., .820; Linwood, do., .2; Omaha, Plymouth Cong. Sab. sch., .11.10,	21 30
450 33	CALIFORNIA.—Bakersfield, Cong. Sab. sch., .10; Escondido, do., .735; Erna Mills, do., .6; Lower Fruitvale, Ward Memorial Cong. Sab. sch., .6; Oakland, Oak Chapel Sab. sch., .670; Ontario, Mrs. H. J. Crawford and children, .10; Pasadena, Lake-av. Cong. Sab. sch., .930; do., 1st Cong. Sab. sch., .2; San José, Cong. Sab. sch., .230; Santa Cruz, 1st Cong. Sab. sch., .11; Saratoga, Cong. Sab. sch., .10; Smyrna Park, Pilgrim Cong. Sab. sch., .660,	77 35
3 80	OREGON.—Hood River, Cong. Sab. sch., .220; Ione, do., .560,	7 80
	WASHINGTON.—Deer Park, Open Door Cong. Sab. sch., .220; Highland, Cong. Sab. sch., .380; Seattle, Bethany Cong. Sab. sch., .5,	11 00
	NORTH DAKOTA.—Eldridge, Cong. Sab. sch., .250; Jamestown, do., .400; Portland, Y. P. S. C. E., .5,	11 50
	SOUTH DAKOTA.—Rapid City, Cong. Sab. sch., .210; Valley Springs, 1st Cong. Sab. sch., .418; Worms, Cong. ch., .9, and Cong. Sab. sch., .221,	17 49
	HAWAII.—Honolulu, Sab. sch. of Kaumakapili ch., .22.10; do., Rev. and Mrs. Dor- emus Scudder, .5,	27 10
	MEXICO.—Guadalajara, by Margaret Wright,	60
	GERMANY.—Leipsic, Caroline S. Metcalf, .30; Wunstorf, Theodore Meyer Greene, 1,	1 30
93 65	CHINA.—Tientsin, C. E. Soc.	5 00
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